

FROM THE LIBRARY OF
REV. LOUIS FITZGERALD BENSON, D. D.
BEQUEATHED BY HIM TO
THE LIBRARY OF
PRINCETON THEOLOGICAL SEMINARY

Division

Section

SCB
14546

✓
Divine Miscellanies;
OR, SACRED
P O E M S.

IN TWO PARTS.

PART I. Sacred to Christian Devotion and Piety,
CONSISTING OF

HYMNS and DIVINE MEDITATIONS,

Upon various Subjects and Occasions

Chiefly from the AUTHOR's own Experience.

PART II. Sacred to practical Virtue and Holiness,
Containing three EPISTLES.

I. A practical PARAPHRASE on the
TEN COMMANDMENTS.

Humbly address'd to the Church of England, upon their excellent
Order of Reading them.

II. The CHRISTIAN WARFARE;
Or, a serious Exhortation to Virtue and Piety:

Humbly address'd to the Protestant Dissenters.

III. The Divine Original and primitive
Beauty of CHRISTIANITY.

Set forth in the Birth, Life, Sufferings, Death, Resurrection and
Ascension of our LORD and SAVIOUR

J E S U S C H R I S T;

And the Life and Conduct, of his APOSTLES:

Humbly address'd to all Professors of Christianity, for their holy
Imitation. Written in plain and easy Language,

For the Delight and Improvement of all Lovers
of DIVINE POETRY;

By JAMES MAXWELL.

COLL. iii. 16.---Teaching and admonishing one another in
Psalms and Hymns, and spiritual Songs, singing with Grace in
your Hearts to the Lord.

BIRMINGHAM: Printed for the AUTHOR,
by T. WARREN, jun. MDCCLVI.





A

L I S T,

O F T H E

Subscribers Names.

A

THE Rev. Mr. William Adam,
Bedworth.
T Dr. Thomas Asprey, *Olney.*
Mr. Thomas Aeton, *ditto.*
Mr. John Andrews, *Lutterworth.*
Mr. John Andrews, *Market-Harborough.*
Mr. Joseph Austin, *Kidderminster* 2 Books.
Mrs. Mary Avarill, *Broadway.*
Mr. Simon Anfel, *Ditto.*
Mr. Thomas Ashwin, *Compton-Scorpion.*

B

The Rev. Mr. Moses Browne, Vicar of *Olney,*
Bucks 2 Books.
The Rev. Mr. Brabant, *Blocksom.*
The Rev. Mr. Brown, *Kettering.*
Mr. John Barnsly, *Cheringworth.*
Miss Barnsly.

SUBSCRIBERS NAMES.

- Mr. Nathaniel Barber, *Walsal*.
 Mr. Thomas Barnet, *Nottingham*.
 Mr. Thomas Baldwin, *Barcheston*.
 Mr. William Baylifs, *Guiting*.
 Mrs. Elizabeth Baylifs.
 Mr. Robert Baylis, *Farmcott*.
 Mr. Richard Bailey, *Stow*.
 Mr. Robert Baskerville, *Warwick*.
 Mr. Richard Beal, *Hooknorton*.
 Mr. Samuel Becket, *Greet*.
 Mr. Michael Billings, *Hinkley*, 2 Books.
 Mr. John Bezely, *Stratford-upon-Avon*.
 Mr. William Brooks, *Straton*.
 Mr. John Bracey, *Ditchford*.
 Mr. George Boyce, *Halford*.
 Mr. John Brown, *Birmingham*,
 Mr. Bridge, *Tewkesbury*.
 Mr. Benjamin Busby, *Morton-in-marsh*.

C

- The Right Honourable Lady Clinton, 2 Books.
 Mrs. Chapman, *Market-Harborough*.
 Mr. John Claridge, jun. *Toddenham*
 Mr. Benjamin Claridge, *Whickford*.
 Mr. Joseph Clark, *Dudley*.
 Mr. John Clark, *Longborough*.
 Mr. Joseph Cotterell, sen. *Walsal*.
 Mr. Joseph Cotterell, jun.
 Mrs. Collins, *Warwick*.
 Mr. Thomas Cornmel, *Paxford*.
 Mr. Thomas Collett, *Toddenham*.
 Mr. John Collett, *Longborough*.

SUBSCRIBERS NAMES

Mr. Thomas Cox, *Adderbury.*

Mr. Joseph Cooper, *Evesham.*

D

Henry Dowler, Esq.

The Rev. Mr. Davis, *Fairford,*

Mr. George Davis, *Birmingham.*

Mr. Thomas Dawson, *Cirencester.*

Mr. William Douglas, *Worcester,* 14 Books.

Mr. John Dobson.

Mr. Benjamin Drantot, *Northampton*

Mr. James Dixon, *Pebworth.*

Mr. Francis Dunn, *Kidderminster.*

E

The Rev. Mr. Edge, *Stourbridge.*

The Rev. Mr. Evans, *Foxton,* 3 Books.

Mr. John Ebsworth, *Whitinton.*

Mr. Thomas Edwardly, *Westbromwich.*

Mr. Adam Euart, *Kidderminster,* 2 Books.

F

William Fauquire, Esq.

The Rev. Mr. Fawcett, *Kidderminster.*

Mr. John Freeman, *Lutterworth.*

Mr. Edward Freeman, *Betsford,*

Mr. John Faulks, *Aston-magna.*

Mrs. Sarah Franklin, *Ditto.*

Mrs. Elenor Fletcher, *Broadmaston.*

G

The Rev. Mr. Graham, *Tewkesbury.*

The Rev. Mr. Grant, *Wellingborough.*

Mr. Joseph Garrat, *Attleborough.*

Mr. Thomas Gascogne, *Blocksem.*

SUBSCRIBERS NAMES.

Mr. Samuel Gauding, *Walsal.*

Mr. Richard George. *Willisey*

Mrs. Gaffe, *Hooknorton.*

Mr. William Gaffe, *Ditto.*

Mr. Henry Gillet, *Betsford*

Mr. John Gill, *Birmingham*

Mr. Francis Grove, *Hittcott*

Mr. Piercy Grove, *jun.*

Mr. Hugh Gutrie

H

The Rev. George Hampton, A. M.

The Rev. James Hervey, A. M.

The Rev. Mr. Harrison, *Nottingham*

The Rev. Mr. John Heywood, *Porterspery*

Mr. Harris, *Husbands-Bosworth.*

Mr. John Hall, *Wiggington*

Mr. John Hall, *Hooknorton*

Mrs. Elizabeth, Haycock, *Wedensbury*

Mrs. Mary Hayward, *Bourton on the Hill*

Mrs. Ann Harvey, *Cascomb*

Mr. Benjamin Hands, *Warwick.*

Mr. John Hand, *Birmingham*

Mr. Thomas Hardyman, *Campden*

Mr. William Halford, *Stepnel*

Mr. John Hawks, *Kidderminster*

Mr. Joseph Habbis, *Stowerbridge*

Mrs Mary Hester, *Little Tew*

Mrs. Mary Hiberdine of *Swarford*, 2 Books

Mrs. Hannah Hill, *Lutterworth*

Mr. Thomas Hill, *Kidderminster*

Mr. Jurant Hidson, *Birmingham*

SUBSCRIBERS NAMES.

Mrs. Edith Hiron, *Castomb*
 Mr. Charles Hook, *Fairford*
 Mr. James Horton, *Birmingham*
 Mr. James Horseman, *Stow*
 Mr. William Holloway
 Mr. Abel Humphreys, *Birmingham*
 Mr. William Huckell, *Blockson*
 Mr. Samuel Huckvale, *Overnorton*
 Mr. Jonathan Hulls, *Campden*
 Mr. William Hull, *Olney*

J

The Rev. Mr. Johnson, *Cirencester*
 The Rev. Mr. Jenkins, *Bromsgrove*
 The Rev. Mr. David Jones, *Walsal*
 Mr. John Jackson, *London*
 Mrs. Johnson, *Kidderminster*
 Mr. Stephen Jarret, *Cherington*
 Mr. Samuel Johnson, *Cirencester*, 6 Books

K

The Rev. Mr. King, *Welford*
 Mr. John Kenady, *Kidderminster*
 Mr. Thomas Kendal, *Birmingham*
 Mr. Edward Kettley, *Ditto*
 Mrs. Elizabeth Kettle, *Shipston*
 Mr. Joseph King, *Attleborough*
 Mr. John Kilpack, *Shipston*.

L

Mr. Michael Lakins, *Birmingham*
 Mr. John Latham, *Ditto*
 Mr. Benjamin Lane, *Ditto*
 Mrs. Ann Lea, *Wimston*

SUBSCRIBERS NAMES.

Mr. Joseph Lomas, *London*
 Mr. Samuel Lomas, *Nottingham*
 Mr. William Lowe, *Ditto*
 Mr. William Logan, 7 Books

M

The Honourable Mrs. ——— 12 Books
 Mr. Abraham Madock, 2 Books
 Mr. John Mallabone, *Attleborough*
 Mr. John Maxwell, *Birmingham*
 Mr. Samuel Maxwell
 Mr. William Miller, *Birmingham*
 Mr. Job Margret, *warwick*
 Mr. Thomas Miles, *Aston-magna*
 Mr. Robert Mofely, *Birmingham*
 Mr. Thomas Mofely, *Walsal*
 Mr. Thomas Mofely, *Blocklie*

N

Mr. Skinner Newham, *Nottingham*
 Mr. Jonathan Newham, *ditto*
 Mr. Jacob Norris, *Walsal*

O

Mr. James Orr

P

The Rev. Mr. Joshua Parry, *Cirencester*
 The Rev. Mr. Porter, *Nottingham*
 Mr. Thomas Parks, *Westbromwich*
 Mr. John Patton, *Blocklie*
 Mr. Nicholas Penn, *Kidderminster* 7 Books
 Mr. Joseph Peyton, *Blocklie*,
 Mr. John Perry, *Olney*
 Mr. Thomas Pearce, *Birmingham*

SUBSCRIBERS NAMES.

Mr. Richard Peatson, *Oppernorton*
 Mr. James Peart, *Worcester*
 Mr. Richard Piercy, *Bedworth* 2 Books
 Mr. Thomas Piercy, *ditto*
 Mr. William Pike *Stourbridge*
 Mr. Robert Purser, *Hitcott*

R

The Rev. Mr. Radford, *Nottingham*, 2 Books
 The Rev. Mr. Ryland, *Master of a Boarding-School Warwick*
 The Rev. Mr. Romaine
 Mr. Thomas Radway, *Cirencester*
 Mr. Daniel Rhaben, *Olney*
 Mr. John Richardson, *Kidderminster*, 7 Books
 Mrs. Roberts, 2 Books
 Mr. Robert Robins, *Aston-magna*
 Mr. Edward Robinson, *Shipston*
 Mr. Edward Robbins, *Birmingham*
 Mrs. Ann Record, *Westbromwich*
 Mr. Samuel Rüdgar, *Nottingham*
 Mr. Thomas Rooker, *Birmingham*

S

The Rev. Mr. Selwyn, *Blocklie*
 Mr. Richard Saman, *Wigginton*
 Mr. Samuel Sanders, *Bedworth*
 Mr. John Scott, *Birmingham*
 Mrs. Ann Sharman, *Scanway*
 Mr. William Slingsby, *Attleborough*
 Mr. John Smith, *Warwick*
 Mr. Thomas Smith, *Birmingham*
 Mr. Ambrose Southern, *Bedworth*
 Mr. Thomas Simons, *Barington*
 Mr. Josiah Stockall, *Kidderminster*

SUBSCRIBERS NAMES.

Mrs. Ann Stroud, *Prestbury*

T

Robert Tracy Esq.

The Honourable Mrs. Tracy

The Rev. Mr. Taylor, *Quenton*

The Rev. Mr. Tolley *Northampton*

The Rev. Mr. Turner, *Birmingham*

Mr. Robert Taylor, *Banbury*

Mr. William Terbet

Mr. Joseph Thornton, *Harborough*

Mr. William Timmes, *Cherington*

Mr. Edward Tolley, *Stowbridge*

Mr. George Tutin, *Nottingham*

Mr. Richard Tutin, *Ditto*

Mr. William Tutin, *Birmingham*

U

Mr. George Underhill, *Elmington*

Mrs. Venor, sen. *Warwick*

Mr. Venor jun. *ditto*

Persons unknown 6 Books

W

The Rev. Mr. Wetherell, *University College,*
Oxon 2 Books

The Rev. Mr. Wild, *Birmingham*

The Rev. Mr. Williams, *Trowbridge*

The Rev. Mr. Williams, *Cerfsam*

The Rev. Mr. Whitmore, *Hooknorton*

Mr. Benjamin Watson, *Bromsgrove*

Mr. John Watson, *Kidderminster*

Mr. Thomas Walton, *Birmingham*

Mrs. Mary Walker

SUBSCRIBERS NAMES

Mrs. Lydia Weston, *Bromsgrove*
 Mr. Thomas Whatcott, *Blocklie*
 Mr. John Wheatcroft, *Ditchford*
 Mr. Joseph Williams, *Kidderminster*
 Mrs. Williams, *ditto*
 Mr. James White, *Astonmagna*
 Mr. William Whitford jun. *Evesham*
 Mr. Anthony Whitehead, *Longborough*
 Mrs. Mary Whitehead, *Warwick*
 Mrs. Elizabeth Wilks, *Blocklie*
 Mr. Charles Wilson, *Dudley*
 Mr. Joseph Wood, *Nottingham, 2 Books*
 Mr. William Wood, *Barton*
 Mrs. Jane Wood, *ditto*.



To the Subscribers.

Gentlemen, Ladies and Others, who have, by your generous Subscriptions, encourag'd the Publication of this Work:

I B E G leave to return you my humble and hearty Thanks for this Favour: But I am very sorry that I have tried your Patience so long, tho' it was what I could in no wise help; and I have also made some Additions to the Book as a grateful Acknowledgment of my Obligation to you: Therefore I hope that it will now with the Blessing of God, make you an ample Amends for generously encouraging this mean, tho' well design'd Performance: And that you may be well rewarded for this and every other pious and generous Act, not only in this Life, but that which is to come, is the fervent Prayer of your sincere Wellwisher in *Christ*,

And most obliged humble Servant,

J. M.



T H E
P R E F A C E



It is a Thing not only customary, but also necessary to fill some Pages at the Beginning of a Book, with an E P I S T L E to the Reader, commonly called, the P R E F A C E, wherein the A U T H O R gives (or ought to give) his Reader some Account of his Performance.

And therefore I shall (with the Blessing of G O D) follow this common, and commendable Rule ; hoping that all my candid Readers will take the Pains to peruse it with an unprejudic'd Mind ; for I am sensible that it is a Thing too common among Readers to overlook the Preface, and go on to read the other Parts of the Book in an irregular Manner, without carefully observing the A U T H O R's Meaning, 'till they come to Something ambiguous, or disagreeable to their Taste ; and then with a prejudic'd Mind they throw aside the Book resolving never to look in it more, without it is with a Design to cavil :

And

The P R E F A C E.

And then they defame the Book with Loads of Reproach to every one they meet, which hinders their own and others profiting by it: Whereas if they had with an impartial and unprejudic'd Mind, open to Conviction, carefully read the Preface and the Rest of the Book in a regular Manner, they might have found it both edifying and entertaining; and both they and their Friends might have received great Benefit by it. Now let such consider what Injury they do themselves and others hereby.

This have I said, not only because I am afraid of their doing so by this mean Performance of mine, but also to convince People of this general Error: And if they do so by other eminent Authors, I may well expect that they will do so by me; for I have been already inform'd that many are prejudic'd against my Understanding before they see my Performance because of the Despicableness of the Author. Many (I am told) are ready to say, "How can such a one do any Thing that is worth our Notice? a poor illiterate Mechanic! Ah! tis meer Nonsense! I would not pretend to encourage such a one." But stay, my Friends, be not too hasty in your Censures, but let me prevail with you to lay aside all Prejudice, and to judge with Candour and that not only for my sake but for your own and others; for I am certain that many have deprived themselves and others of the Benefit they might otherwise

Ways

The P R E F A C E.

ways have received from many an excellent Discourse thro' Bigotry and a prejudic'd Spirit. I shall only mention two remarkable Instances of this in Scripture, 1 The *Greeks*, they counted the Preaching of the Cross of CHRIST Foolishness, because it was not adorn'd with Human Wit and Learning, 1 Cor. i 22 23.

2 The *Jews*, How they were prejudic'd against our LORD JESUS CHRIST, because of his mean Appearance, Birth, and Parentage, and want of Human Learning? tho' he manifested his Divine Authority, Wisdom, Power and Goodness, by surprising Miracles, such as was never wrought before, and which was effectual for convincing others; yet when he came into his own Country and taught in their Synagogues, in so much that they were astonished at him, yet they said with Contempt, *Whence hath this Man this Wisdom, and these mighty works? Is not this the Carpenter's Son? Is not his Mother called Mary? And his Brethren James, and Joses, and Simon, and Judas? and his Sisters are they not all with us? Whence then hath this Man all these Things? And they were offended at him.*

And JESUS said unto them, A Prophet is not without Honour save in his own Country, and in his own House.

And he did not many mighty works there because of their Unbelief. MAT. xiii. 54 to the End.
MARK vi. 3, 4.

Thus,

The P R E F A C E.

Thus, my Friends, I hope I have made good my Assertion, and have shewn some of the bad Effects of a Prejudic'd Mind, suffer me now to give you a brief Account of this my weak Performance.

In the first Part (which consists of Hymns and divine Meditations) I hope serious Christians (of every Denomination) may find somewhat entertaining both in their solitary Meditations, and social Conversations, and Devotions, tho' it be not adorn'd with such lofty Flights of Thought, nor such elevated Language as may be found in the Works of many of our sublime Authors in this polite Age. Nor is my Aim so much to tickle the Ear of the Polite, as to affect the Heart of the Serious. And I have labour'd to have my Language plain, and decent; my Meaning obvious and clear to common Understandings; my Judgment orthodox, both practical and evangelical; my Verse smooth and agreeable, and mostly in Psalm Measures; tho' they were never design'd for public Worship; yet they will go in the common Psalm Tunes, of long, and short, and common Metres, and may be sung or read, as the Reader pleases.

This Part you will find mostly experimental, as is said in the Title Page: And this (I hope) will render it the more acceptable to all experienc'd Christians.

The second Part, which consists chiefly of practical Exhortations, and Admonitions, I hope
that

The P R E F A C E.

that this (with the Blessing of GOD) may be made useful for awakening, convincing, and converting Sinners, and for building up Believers in their most holy Faith. And that it may answer this good End, I have (as much as possible) avoided all needless Controversy; so that I am persuaded that I have given no just Offence to any sincere Christians of any Denomination; for I have made the Word of GOD my Rule thro' the Whole. And therefore I hope that no serious Christians will despise the Work because of the meanness or Unworthiness of the Author; for it is GOD that worketh in us, both to will and to do of his own good Pleasure. PHIL. ii. 13. And you know that he often makes use of the meanest Instruments to do his greatest Works. Witness the Apostles, who were most of them but mean Fishermen, yet did he make use of them to publish his Gospel, and to reform a rude stubborn and rebellious World, and establish a new Religion in it; and that, in Opposition to all the potent Rulers, learned Rabbies, and Philosophers. And did he not make the Children in the Temple sing *Hosannas* to CHRIST while the learned Priests and Scribes blasphem'd his Name? And had I look'd back into the old Testament I might have brought numerous Proofs of this. To instance a few, I shall refer my Readers to GOD's wonderful Dealings with *Joseph, Moses, Gideon, David, and Amos*. These

are

The P R E F A C E.

are sufficient Proofs of GOD's making use of mean Instruments, for effecting his wonderful Works, and celebrating his Praises. And thus is made manifest what was spoken by the great Apostle *Paul*. I COR. i. 27. *GOD hath chosen the foolish Things of this World, to confound the wise; and the weak Things of the world, to confound the Things which are mighty.* Therefore, my Friends, despise the Author how you will, but despise not this Work 'till you have carefully perus'd it with an unprejudic'd Mind: And if you find any Thing in it inconsistent with the divine Oracles, reject it; but if it be nowise inconsistent therewith, you ought not to despise it tho' it be not polish'd with the Rules of Art. And if you find any Thing here that by the Grace of GOD is made useful to you, give unto him the Glory, who hath made use of so poor an Instrument for your Good: And I think you will have the greater Reason to adore his infinite Power and Goodness, who hath manifested his Grace in so singular a manner; for if GOD hath made an Instrument of me to manifest the Power of his Grace, I think he never made use of a weaker Instrument. But let none therefore despise his Work upon this Account; for when a great Operation is perform'd with poor Instruments, the greater Praise is due to the Operator. And you may remember what the great Apostle *Paul* said. I. COR. i. 17.—*CHRIST sent me to preach*

The P R E F A C E.

preach the Gospel: Not with Wisdom of Words, lest the Cross of CHRIST should be made of none Effect. And in another Place he compares the Ministers of the Gospel to earthen Vessels. II. COR. iv. 7. *But we have this Treasure in earthen Vessels, that the Excellency of the Power may be of GOD, and not of us.* But let none think here that I glory in my own Weakness, and despise human Learning: No, my Friends, far be it from me, I only aim to magnify the Grace of GOD; for I have Nothing but what I have received.

But here it may probably be expected that I should give some Account how I came by this Talent: And this I shall do with as much genuine Brevity as I can. *viz.*

Ever since I came to Years of Understanding, and could read, I took great Delight in Poetry, and as I advanc'd in Years, my Inclination was drawn chiefly to delight in divine Poetry, and about the twenty-first or twenty-second Year of my Age I became acquainted with Dr. *Watts's Imitation of the Psalms of David*, and his *Hymns, and divine Songs for Children*, his *Lyric Poems*, and *Miscellaneous Thoughts*; and Mr. *Brown's Hymns*, and Mr. *Erskine's Gospel Sonnets*, and some others which Providence hath cast in my Way, both before and after this Date, which tended greatly to enliven my Affections for divine Poetry: And tho' my Education was but mean, my worldly Circumstances very low, my
Time

The P R E F A C E.

Time much taken up to get Bread for my Family, and my Imagination but dull; yet notwithstanding all these I had a great Delight in divine Poetry. And I am almost ashamed to tell the World of another Disadvantage that lay in my Way, viz. that I unadvisedly enter'd myself into the State of Matrimony before I was twenty-one Years of Age, and before I had acquir'd any Art or Calling to get a Living; and finding my own Error (when too late) I set myself Apprentice to a Weaver; which Art (thro' the Blessing of GOD) I acquir'd almost to a Miracle: And all this before I had made any Progress in the Art of Poetry: Yet for all these, and more Disadvantages than is fit to acquaint the World with, I took to studying Poetry; and tho' I had no Advantages, or Qualifications for it but a keen Appetite, yet I pursu'd it with great Delight; and tho' my first Essay was very mean (as I acknowledge my best will appear in the Eyes of the Polite) yet as I pursu'd this delightful Study, I found it as an inexhaustible Fountain, and the more I drew the more free it came: And having shewn some of my weak Performances to some of my Acquaintance, they met with a very kind Reception, and I was persuaded still to go on; 'till at last it grew to the Bulk that it now is. And now I venture to let it go abroad in the World, notwithstanding the meaness of its Dress: Knowing that if it please the Almighty and alwise

Disposer

The P R E F A C E.

Disposer of all Things to make it instrumental to his Glory and the Good of Souls he is able. And if he do I am satisfied, however I may be despised by Critics, for the Meaness of this weak Performance.

I know it is not adorn'd with lofty Airs of Language, nor grand Images of Thought ; nor is the Rules of Poetry so exactly observed, as to render it amiable in the Eyes of the polite and critical Part of the World ; yet it hath already obtain'd the Approbation of many learned and judicious Christians, as well as the honest illiterate Ones ; and therefore I shall venture the Censures of the Rest. And now, my friendly Christian Readers, excuse my Plainness, and read without Prejudice, and beg of GOD a Blessing on what you read ; and then if this weak Performance be made anywise useful to you, I hope you will not forget to give unto GOD the Glory, who hath made use of so mean an Instrument for your Edification.

And for my Part, I shall count my Labour doubly recompenced, even in this World ; for I have had so much Pleasure in the Composure of these Verses, as hath fully satisfied me for all my Trouble ; and what an additional Pleasure it will be to me to hear of their being made instrumental for the Good of others, GOD only knoweth.

Now

The P R E F A C E.

Now to conclude, It may not be amiss to inform my friendly Readers that the chief of all this was compos'd at my Work, and by the Blessing of GOD I was carried on with so much Pleasure that it was scarce any Hinderance to my worldly Calling, but often both of these assisted each other.

But if any should here charge me with Pride and Arrogance in this Attempt, and this Account of it, I shall not pretend to justify myself, but I rejoice to think that this shall be impartially decided one Day by him who seeth the Secrets of all Hearts. To him therefore I commit this Performance, begging his Blessing upon it, that it may be made instrumental for his Glory, and the Good of Souls: And hoping for his divine Blessing, on this my honest (tho' weak Attempt) I venture to send it abroad in the World, wishing Grace, Mercy and Peace on all them into whose Hands it shall come ; yea, Peace be on all them that love our LORD JESUS CHRIST in Sincerity,
Amen.





T H E C O N T E N T S.

T H E <i>Invocation</i>	Page	1
I. <i>The divine Original of Poetry asserted and proved; the abuse of it lamented, and the Innocency of it defended, by way of Introduction</i>	3	
II. <i>Attempting to praise GOD, and imploring his Assistance</i>	5	
III. <i>Drawing near to the Throne of Grace, by a Mediator. An Hymn.</i>	7	
IV. <i>A Morning Hymn.</i>	9	
V. <i>An Evening Hymn.</i>	10	
VI. <i>An Ejaculation on a Lord's Day Morning.</i>	12	
VII. <i>On the Cammomile. A Similitude of the Church.</i>	13	
VIII. <i>Professors excited to Piety, and Sinners to Repentance: From several Scriptures.</i>	20	
IX. <i>The distinguishing Love of GOD; or, Angels punish'd and Men saved.</i>	23	
X. <i>The same; or, the Justice and Goodness of GOD.</i>		
XI. <i>Mechanical Exercise applied to devotion and Piety; or the Weaver's Meditations.</i>		
MED. I. <i>On the Uncertainty of Life.</i>	27	
MED. II. <i>Bewailing my own Unconstancy.</i>	29	
MED. III. <i>Exciting to Diligence in Duty.</i>	31	
MED. IV. <i>Contentment.</i>	33	
		XII

C O N T E N T S.

XII.	<i>A Song of Praise to God for his innumera- ble Mercies to Soul and Body.</i>	—	34
XIII.	<i>The Strugglings of Flesh and Spirit.</i>		38
XIV.	<i>Hypocrisy common to all; or, the Weak- ness of Faith lamented,</i>	—	42
XV.	<i>The Happiness of Gospel Enjoyments; or the first Fruits of Heaven. Written in the Post- script of a Letter to a Friend.</i>	—	46
XVI.	<i>The Believer's Triumph, over the Troubles of this Life. Written in the Postscript of a Letter, to my honoured Parents in Scotland, about the Beginning of that unnatural Re- bellion, 1745,</i>	—	49
XVII.	<i>Another Postscript of a Letter, to my honoured Parents and Friends in Scotland, 1746, before the Rebellion was quell'd.</i>		50
XVIII.	<i>The Pleasure of Publick Worship. From Psalms lxxxiv. 1, 2, 10, 7, 12.</i>		51
XIX.	<i>A Song of Praise and Thanksgiving to GOD, for the Victory obtain'd over the Re- bels at Culloden-Moor, April the 16th 1746.</i>	— — —	52
XX.	<i>A Serious Thought on May the 9th. 1747.</i>		54
XXI.	<i>The Benefit of Publick Worship; or a Song of Praise for the Lord's Day Morning.</i>		55
XXII.	<i>Self Examination, on a Lord's Evening.</i>		57
XXIII.	<i>The Goodness of GOD recorded; or, a Song of Praise for Rain after a parching Drought, written on that Occasion in May 1743.</i>		58

C O N T E N T S.

XXIV. <i>The unequal W A R.</i>	—	60
XXV. <i>A Song of Praise to God</i>		63
XXVI. <i>Advice to Youth ; Or, Serious Exhortations to my own Children.</i>	—	67
I. <i>To my Son William, Aged 11 Years, 1754.</i>	<i>ib.</i>	
II. <i>To my Son James, Aged 9 Years, 1754.</i>		71
III. <i>To my Son John, Aged 7 Years, 1754.</i>		74
IV. <i>To my Son Lazarus, Aged 5 Years. 1754</i>		77
XXVII. <i>A general Exhortation to my 4 Sons.</i>		79
XXVIII. <i>The Youth's Prayer for Wisdom, or the Word of God the best Guide : from Psalm cxix. 9.</i>	—	84
XXIX. <i>A Serious Reflection, on May the 20th N. S. 1753.</i>	—	86
XXX. <i>Christ a Light to the Gentiles ; or, a Song of Praise for the Gospel. Isaiah, xlii. 6, 7.</i>	—	87
XXXI. <i>Prayer for the Enlargement of Christ's Kingdom upon Earth. Mat. vi. 10. Thy Kingdom come</i>	—	88
XXXII. <i>A Song of praise to God for National Protection.</i>	—	90
XXXIII. <i>The strait way to Heaven: from several Scriptures.</i>	—	91
XXXIV. <i>The Power of Sovereign Grace.</i>		93
XXXV. <i>An Elegy on the Death of a Christian Friend.</i>	—	94
<i>Her Epitaph.</i>	—	97
XXXVI. <i>The Blessing of the Lord is in the House of the Righteous. Prov. iii. 33.</i>	<i>ib.</i>	
XXXVII. <i>The goodness of God recorded, or a Song of Praise to God for a plentiful Crop and a fine Harvest, after a very long and frosty Spring, and wet Summer. 1754.</i>		101
XXXVIII. <i>The convinced Sinners Reflection and</i>		
	a	Resolution.

C O N T E N T S.

<i>Resolution.</i>	102
XXXIX. <i>The Fall and Recovery of Man.</i>	106
<i>Remarks.</i>	112
XL. <i>On the Four last Things.</i>	116
I. <i>Death.</i>	<i>ib.</i>
<i>Postscript. A short Elegy on the Death of Mr.</i>	
<i>George Grove, an Infant.</i>	120
II. <i>Judgment.</i>	121
III. <i>Heaven.</i>	127
IV. <i>Hell.</i>	131
<i>Epitaphs.</i>	137
I. <i>On Mr. John Simons, an Acrostic.</i>	<i>ib.</i>
II. <i>On Mr. George Grove, the Infant before</i>	
<i>mention'd.</i>	<i>ib.</i>
III. <i>On Mr. Joseph Barber, an Infant, who de-</i>	
<i>parted this Life, Nov. 19. 1755.</i>	138
<i>The Author's Apology to the Clergy of the Church</i>	
<i>of England.</i>	139
<i>Epistle I. The Introduction.</i>	147
<i>A Practical Paraphrase on the Ten Commandments</i>	
<i>Humbly addres'd to the Church of England.</i>	148
<i>A Serious Reflection upon the Whole.</i>	205
<i>Epistle II. The Christian Warfare: or a Serious</i>	
<i>Exhortation to Virtue and Piety, Humbly</i>	
<i>address'd to the Protestant Dissenters.</i>	213
<i>The Author's Apology, to the Dissenting Mi-</i>	
<i>nisters.</i>	<i>ib.</i>
<i>The Introduction.</i>	219
<i>Section I. The Nature of the Christian Warfare.</i>	223
<i>Section II. The Christian Armour. Eph. vi. 14.</i>	
18.	229
<i>Section III. An Alarm, or general Call to all Sin-</i>	
<i>ners, to come and enlist themselves in the Christ-</i>	
<i>ian Warfare, to fight under Christ's Banner :</i>	
<i>With</i>	

C O N T E N T S.

*With the Benefits accruing to them who accept
and the Danger they are in who refuse the
Gospel Call.* ————— 231

<i>Special Addresses to four Sorts, viz.</i>			
I. To Youth.	—		235
II. To the Middle-Aged.	—		238
III. To the Aged.	—		242
IV. To Deserters, or Backsliders.	—		249
SECT. V. A more particular Address to the Dissenters, on several serious Considerations: By way of Application.	—		252
Epistle III. The divine Original and primitive Beauty of Christianity &c.	—		261
SECT. I. The Birth of Christ.			<i>ib.</i>
SECT. II. The Life of Christ.	—		265
SECT. III. Last Sufferings and Death of Christ.			269
SECT. IV. The Resurrection of Christ.	—		277
SECT. V. Christ Appearing to his Disciples, and giving them Commission to preach his Gospel: and ascending up into Heaven.	—		278
SECT. VI. The giving of the Holy-ghost.	—		282
SECT. VII. The primitive Beauty of Christianity, set forth in the holy conduct of the Apostles.			286
SECT. VIII. The primitive Beauty of Christianity, farther set forth in the glorious Order of the Gospel Ministry.	—	—	309
SECT. IX. Objections against Christianity.			309
Objection I.	—	—	<i>ib.</i>
Answer.	—	—	311
Objection II.	—	—	319
Answer.	—	—	320
SECT. X. A serious Reflection upon the Whole,			322

ER.



E R R A T A.

Page 14. Line 8. for vindicatate, read vindicate.
P. 21. L. 11. for alpiercing, read All-piercing.
P. 24. L. 17 for *Emanuel*, read *Immanuel*. P. 43.
L. 2 read All-seeing. P. 44. L. 5 read rev'rence.
ib. L. 11 read All-piercing. P. 62. L. 7 for you,
read ye. P. 85. L. 15. for eue, read due. P. 110.
20. read hearken'd. P. 114. l. 11. for best, read
Rest. P. 116. just under the runing Title instead
of XXXIV. read XL.

There are several Oversights in the Pointing
which I hope the Reader will correct for himself.

If more Mistakes my Readers find,
Let them correct with candid Mind,
And this will prove them Men of Sense,
While Carpers shew their Ignorance :
For some illnatur'd *Critics* try
How many Faults they can descry,
And then for *Wits* to get a Name,
Against the *Author* they exclaim.
But let them, who so quick can 'spy
Each Mote that's in their Brother's Eye,
Mind (whilst censoriously they frown)
To cast the Beams out of their own.





T H E I N V O C A T I O N

I.

✻✻✻✻ TERNAL King, who reign'st on high
✻ E ✻ Supreme o'er all Authority :
✻✻✻✻ 'Tis Condescension infinite
✻✻✻✻ In thee, to stoop to Worlds of Light,
To see what's done above the Sky,
Where mighty Angels prostrate lie
Before thy Face, while they adore
Infinite Wisdom, boundless Pow'r.

II.

They count it too, a Pleasure sweet,
To cast their Crowns beneath thy Feet,
While they the mighty Theme renew
Of Praise to thee their Maker due:
Yet all the highest Notes they raise,
Can ne'er advance thy boundless Praise,
More than it was ere Time began,
Or Dust was fashion'd into Man.

III.

But, L O R D, what Condecension then
Is this in thee, to stoop to Men,
And to accept of humble Praise,
From such unworthy Worms as these !

This strikes my Soul with sweet Surprise,
 And suffers Faith and Hope to rise
 Toward thy Throne, with humble Lays,
 And weak Attempts to speak thy Praise.

IV.

Yea, LORD, thou also dost bestow
 Celestial Gifts on Men below ;
 Therefore to Thee mine Eyes I lift,
 From whom proceeds each perfect Gift :
 Endue me, LORD, with heav'nly Skill
 Rightly to guide my slender Quill ;
 Inspire my Heart, enforce my Lays,
 To celebrate thy wond'rous Praise.

V.

I ask none of the feigned *Nine*,
 To make my Muse with Lustre shine ;
 Those heathen Fictions I abhor,
 But thy celestial Aid implore :
 To thee I look with humble Face ;
 O! fill me with thy heav'nly Grace,
 Till I'm prepar'd to dwell on high,
 And praise thy Name more perfectly.

VI.

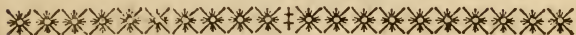
Then shall I with unfainting Tongue
 Praise Thee with sweet celestial Song,
 Amongst thy bright redeemed Choir
 Eternally, and never tire :
 My Heart and Tongue shall then unite
 To praise thy Name with sweet Delight ;
 Yea, all my inward Pow'rs shall join,
 And ev'ry Strain be Love divine.



Divine Miscellanies;
O R,
S A C R E D P O E M S.

P A R T I.

Sacred to Christian Devotion and Piety.



I. *The Divine Original of POETRY asserted
and proved; the Abuse of it lamented, and the
Innocency of it defended,*

By Way of I N T R O D U C T I O N.

I.

W H E N first the Heav'n-born *Muse* began
Her sacred Wings to try,
She was the foremost in the Van
To praise the Deity.

II.

Delightful in J E H O V A H's Eye,
Her own almighty Sire;
Employ'd, his Name to magnify,
Amidst the heavenly Choir.

B 2

Thus

III.

Thus like a Nymph divinely bright
The Muse at first did shine :
Man's Soul she ravish'd with Delight,
In Raptures all divine.

IV.

But now, alas, with Grief I see
This heavenly Gift abus'd,
By Sons of base Impiety,
To vicious Purpose us'd.

V.

They take of this celestial Fire
To kindle hellish Flames ;
And thus they please their loose Desire,
With vile licentious Themes.

VI.

Hence some of serious Minds suppose
That this celestial Art,
Was ne'er design'd for such as those,
Who are of pious Heart.

VII.

Thus doth the *Muse* still lose Renown ;
Her Worth is little priz'd :
Between the *Critic* and the *Clown*,
She's shamefully despis'd.

VIII.

Yet on her sweet, delightful Wing,
She bears celestial Lays ;
While Saints adore their heavenly King,
Or Angels sing his Praise.

J E S U S !

IX.

JESUS! thy wond'rous dying Love,
Shall still employ the *Muse*,
While each redeemed Soul above,
This matchless Scene reviews!

X.

Angels shall join their grateful Strains,
To celebrate thy Praise,
Who wond'ring saw thy bleeding Veins,
With Horror and Amaze!

XI.

And thus through all Eternity
The *Heav'n-born Muse* shall sing,
Raptures of sweetest Harmony,
To GOD, th' eternal King.

XII.

The Wonders of redeeming Love,
Shall be her choicest *Theme* :
This all the ransom'd Souls above :
Shall joyfully proclaim.



II. *Attempting to praise GOD, and imploring
his Assistance..*

I.

TO thee my GOD, I'd humbly raise,
A sacred Song of solemn Praise ;
But, ah, how vain is this Design,
Without thy Influence divine!

II.

A Tree sprung from degen'rate Root,
 Can bear no good, no wholesome Fruit,
 Till took from the wild *Olive Wood*,
 And new ingrafted in the Good.

III.

Just such am I by nat'ral Course,
 By Nature wild, by Practice worse,
 Till took from the wild *Olive Tree*,
 And new ingrafted, LORD, in thee!

IV.

I sprung from Nature's Wilderness,
 And, LORD, without renewing Grace,
 Can neither think nor speak one Word,
 Nor do one Act to please my LORD!

V.

But, LORD, I totally resign
 Myself to Influence divine!
 O let thy Spirit on me blow,
 And make the Seeds of Grace to grow!

VI.

Inspire my *Muse*; instruct my Tongue &
 Assist my weak advent'rous Song;
 And let those *faint* and humble Lays
 Prove instrumental to thy Praise.

VII.

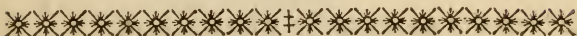
Then let my Soul on Wings of Love
 Rise near thy glorious *Throne* above,
 And all my Pow'rs shall join to raise,
 An everlasting Song of Praise.

VIII.

I'll sing the Wonders thou hast done:
Thy Love in CHRIST, thy darling Son :
The Wonders of renewing Grace
That fitted *Worms* for thine Embrace.

IX.

Yea, with thy brightest *Saints* I'll vie,
To praise the boundless Mystery,
That GOD should manifested be
In *Flesh*, to set the *Rebels* free.



III. *Drawing near to the Throne of Grace, by
a Mediator. An H Y M N.*

I.

W I T H holy Fear and humble Awe,
LORD, I approach thy Throne of Grace,
And all my humble Hopes I draw,
From JESU's perfect Righteousness.

II.

Without his Righteousness array'd,
Who dares approach thine awful Throne ?
Tremble, my Soul, and be afraid,
If thou hast not this Raiment on.

III.

Fierce Thunderbolts at thy Command,
Would dash me, LORD, to endless Fire,
Should I before thy Justice stand
Without this rich, divine Attire.

But

IV.

But thanks to thy forgiving Grace,
Thro' JESU's rich atoning Blood,
I may by Faith approach thy Face,
Nor dread the Fury of thy Rod.

V.

Come then, O sweet celestial Dove,
And clothe me with this Robe divine !
Do thou my filthy Rags remove :
Self-Righteousness I now resign.

VI.

In borrow'd Strength and Righteousness,
I would before my GOD appear ;
For in mine own (I must confess)
I hope for no Acceptance there.

VII.

O then, my Soul, adore the Grace,
And Goodness of thy dying LORD,
That suffer'd in the Sinner's Place,
And Heav'nly Hopes again restor'd !

VIII.

O! praise the great eternal THREE,
Who join'd, the Captives to restore !
Come, all ye humble Souls, with me
This matchless Scene of Love adore.

IX.

Let's boldly now approach the Throne,
To plead the Merits of that Blood,
That does for all our Guilt atone,
And gives us free Access to GOD:

IV. *A Morning* H Y M N.

I.

AWAKE, my Soul, with thankful Voice,
In sweet celestial Lays:
Let all thy inward Pow'rs rejoice,
To sing thy MAKER's Praise.

II.

My Soul, adore that watchful Eye,
And that Almighty Hand,
That turn'd the num'rous Dangers by,
That did around thee stand!

III.

This Night what Judgments might have fell
Upon my guilty Head!
My Soul might have been sent to Hell!
My Flesh among the Dead!

IV.

Or raging Flames, or dreadful Storms,
Have laid my Dwelling waste:
Or Midnight Fears in various Forms,
Might have disturb'd my Rest.

V.

But I securely laid me down,
And did in Safety sleep:
My gracious GOD! thy Hand alone
My feeble Frame did keep!

VI.

What shall I render, LORD, to thee
For Favours so divine?
I here devote myself to be,
Dear LORD! for ever thine.

VII.

My Soul and Body I commit
Into thy faithful Hand:
For what thy Wisdom seeth fit,
I still prepared stand.

VIII.

Conduct and guide me all my Days,
Until my last Remove;
Then take me up to sing thy Praise,
In thy blest Courts above.



V. *An Evening* H Y M N.

I.

COME now, my Soul, and meditate
The Favours of the Day;
And at thy great CREATOR's Feet
Thy thankful Homage pay.

III.

Think, O my Soul, what thou dost owe
To thy CREATOR's Love,
That did another Day allow,
Before thy last Remove.

But

III.

But think, if this should be the last
That thou on Earth must have,
Ere thy frail Body must be cast
Into the gloomy Grave.

IV.

Think, O my Soul, where thou must dwell,
When thou hast dropt thy Clay;
Down in the dreadful Lake of Hell,
Or mount to endless Day!

V.

'Tis Time this great Concern to know
Before thou shut thy Eyes,
And to what Region thou must go,
When this frail Body dies!

VI.

O! then in haste for Refuge fly
To JESU's wounded Side,
And by true Faith thereon rely,
Thy num'rous Crimes to hide!

VII.

Thence Blood and Water both did flow,
To cleanse and justify:
Thy Spirit, LORD, on me bestow,
This Balsam to apply.

VIII.

Then sprinkl'd with atoning Blood,
I'll give mine Eyes to Sleep;
And trust thy Providence, my GOD,
My sleeping Dust to keep.

VI *An EJACULATION on a Lord's Day Morning.*

HOW would my Heart rejoice,
 To hear my Neighbours say,
 "Come, let us hear our Maker's Voice
 " With chearful Hearts to Day !

II.

" Let's all with one Accord
 " Approach his sacred Place,
 " To meet our condescending LORD,
 " With Messages of Grace.

III.

" He'll meet us with a Smile,
 " And bid us welcome there,
 " If we with Hearts refin'd from Guile,
 " To hear his Word draw near."

IV.

FATHER! thy Spirit send,
 To work in us this Frame :
 JESUS ! our kind atoning Friend,
 Our Hope is in thy Name.

V.

Come, O celestial DOVE,
 Thy quickning Pow'rs impart,
 With holy Zeal, and Faith and Love,
 Fill ev'ry sluggish Heart.

VI.

Then shall we joyful sing
 Thy Praise O LORD our GOD !
 We'll celebrate our Heav'nly KING,
 And spread his Name abroad.

VII. *On the C A M M O M I L E.*
A Similitude of the CHURCH.

I.

SEE how the *Cammomile* is spread,
So thick upon the Ground;
And still the more thereon we tread,
The more it does abound.

II.

But if it's not oppress'd and trod,
It soon declines and dies;
Domestick Weeds does then corrode,
And it in Ruin lies.

III.

Just so the *Church* in every Age,
When Persecutors roar,
And all the powers of *Hell* engage,
The Righteous to devour.

IV.

The more they strive to break their Peace,
With their malicious Spite,
Their Faith and Love, and every Grace,
Shine more divinely bright.

V.

They love each other's Face to see,
And every Clamour dies,
Expecting every Hour to be
A bloody Sacrifice.

VI.

Then in their Trouble and their Grief,
 Unto the LORD they Cry,
 " Send us, O LORD, some quick Relief,
 " Before thy Servants die!

VII.

" See how our Foes insult Aloud,
 " And Triumph in our Shame:
 " Arise, O LORD! confound the Proud,
 And vindicate thy Name.

VIII.

" Then shall our thankful Lips declare
 " Thy Wonders in our Days,
 " And teach our Seed (with faithful care)
 " To Celebrate thy Praise."

IX.

The LORD looks with a gracious Eye
 Upon their fore Distress;
 And sends Deliv'rance from on high,
 Ev'n in the Wilderness.

X.

" These *Wolves* (saith he) that would Destroy
 " My Sheep, or make them flee,
 " Are but the Hunters I employ,
 " To bring them back to me.

XI.

" When ye were Wand'ring far from me,
 " These were the Rods I us'd,
 " To bring you back, and make you see
 " How ye my Grace abus'd.

XII.

XII.

- “ Yet will I make your Enemies
“ To know that I am GOD ;
“ And they shall feel (to their surprize)
“ The Fury of my Rod.

XIII.

- “ If Faithfully ye fear my Name,
“ And love my holy Laws,
“ Ye shall not be expos'd to Shame ;
“ I'll vindicate your Cause.

XIV

Oh! the rich Goodness of the LORD!
How wond'rous are his Ways!
Let Saints in every Age record
The Mercies of their Days.

XV.

He gives them Rest on ev'ry Side,
And makes th' Oppressor cease ;
Then Malice, Envy, Strife and Pride,
Do but the more increase!

XVI.

The Love of many waxeth cold ;
Lukewarmness does begin ;
While there's no Wolf disturbs the Fold,
But those that breed within.

R E F L E C T I O N .

I.

AN D is not this our dreadful Case,
Here, in these *British-Lands*?
Have we not thus abus'd GOD's Grace,
And broke his just Commands?

II.

Hath he not giv'n sweet Rest and Peace
To us on ev'ry Side?
And have not we thus turn'd his Grace
To *Wantoness*, and *Pride*?

III.

Think What Deliv'rances he wrought
In our fore Father's Days,
Their Foes and all their Schemes he brought
To Shame and foul Disgrace.

IV.

Navies he sunk, dark Plots reveal'd,
And *Armies* strong he broke:
His *Church's* Breaches oft he heal'd,
And eas'd her heavy Yoke.

V.

And likewise in these later Years,
Hath he his *Arm* made bear;
Subdu'd our Foes; remov'd our Fears,
And made our Souls his Care.

VI.

He also makes our fruitful Field
Produce a large increase;
So that we are with Plenty fill'd,
Amidst the Wilderness.

VII.

Nor are these Blessings of the Ground
The best that GOD bestows,
We hear his *Gospel's* joyful Sound,
Where sweet Salvation flows.

VIII.

With what a lib'ral Hand hath he
His Favours here bestow'd !
But, ah, what base Returns have we
Made to the LORD our GOD !

IX.

Does not Intemp'rance, Lust, and Pride
Most shamefully abound ?
Malice, and Spite on ev'ry Side,
And Envy spread around ?

X.

Prophaneness like a mighty Stream
Along our Streets run down !
Against their Maker Men blaspheme,
For all his Kindness shown !

XI.

Alas ! what base Ingratitude,
We render to our GOD,
For all his Favours kind and good,
He hath on us bestow'd.

XII.

Yet still we rest and sleep secure,
Because his Vengeance stays ;
As if his Patience would indure,
Because his Wrath delays.

XIII.

Just so the *Jews* in antient Times
(His only chosen Flock)
Did long (with their repeated Crimes)
Their gracious GOD provoke.

XIV.

Yet tho' they *Nat'ral-Branches* were,
And Children of his Love;
Justice would them no longer spare,
But did them clean remove.

XV.

And made their Enemies possess
Their Land, so richly stor'd;
Because they did his Laws transgress,
Nor would believe his Word.

XVI.

Now they must wander here and there,
Through all the Earth abroad;
That ev'ry one may see and fear
The Justice of a GOD.

XVII.

And since the LORD would not them spare,
Who sprung from *Abr'am's* Stock;
What better can we hope to fare,
If we his Hand provoke?

XVIII.

Are we not like *wild Olive Boughs*
Ingrafted in their Place?
On whom the LORD our GOD bestows
Abundance of his Grace.

XIX.

Then let us humbly hear and fear,
And tremble at his Word;
And never more presume to dare
The Vengeance of the LORD.

XX.

Churches abroad in Ruins lie
That first receiv'd the Word ;
And will the LORD pass *Britain* by,
If we provoke his Sword?

XXI.

Oh! no! tho' Mercy long hath stay'd,
His just avenging Rod ;
Let's think how we have err'd and stray'd,
And have provok'd our GOD!

XXII.

Come, let us search and try our Ways,
And turn unto the LORD!
And humbly beg forgiving Grace,
According to his Word.

XXIII.

Come, let us all before his Throne
Pour out our fervent Cries;
And plead the Merits of his SON,
Where all his Treasure lies.

XXIV.

Let's give him Rest by Night nor Day,
'Till he in Mercy hears,
And turns his dreadful Wrath away
And calms our gloomy Fears.

XXV.

Then, then the great JEHOVAH will
With us make his Abode ;
And this shall be a chosen Isle
Unto the LORD our GOD.

XXVI.

XXVI.

But if his Goodness will not melt
 Our stubborn frozen Hearts;
 Then we for all our heinous Guilt
 Must meet our due Deserts.

XXVII.

And who can stand before the Face
 Of this Almighty LORD,
 When to avenge his injur'd Grace
 He whets his glitt'ring Sword!

XXVIII.

Tremble, my Soul, to think on this,
 And no more dare rebell:
 Traitors he drove from highest Bliss
 Down to the lowest Hell.

XXIX.

O, that we all may Warning take,
 Each darling Sin to hate!
 Grant this, O LORD, for JESU's Sake,
 Before it be too late.

VIII. *Professors excited to Piety, and Sinners
 to Repentance:*

From several SCRIPTURES.

ALL ye who dare profess
 To bear the *Christian Name*,
 Let nothing that's unclean possess
 A Dwelling in your Frame.

II.

Let all your Thoughts be pure,
And all your Words be true ;
And let your Actions all procure
Bright Characters for you.

III.

Let your Example shine
In all Men's Sight so fair,
That all may own the Stamp divine
That is imprinted there.

IV.

Think on the sacred Ties,
By which your Souls are bound ;
And think upon th' alpiercing Eye
That sees you all around.

V.

Think on that awful Day
That hastens on apace,
When *Heav'n* and *Earth* shall pass away
Before the *Judge's* Face.

VI.

Think on those Words, "*Well done,*"
Which shall by *Christ* be spoke
To ev'ry true and faithful One
Belonging to his Flock.

VII.

" Come, ye belov'd of GOD,
" I'm come to set you free ;
" Ye have the Paths of Duty trod,
" Now you shall reign with me."

VIII.

VIII.

O! what transporting Joys
 This will to Saints afford,
 To hear their dear *Redeemer's* Voice
 Invite them to his Board!

IX.

But, O! the cutting Words
 That *Hypocrites* must hear!
 'Twill pierce their Hearts like flaming Swords
 With Horror and Despair.

X.

" Depart from me! depart!
 " Ye *Hypocrites*, and dwell
 " With Devils (this is your Desert)
 " Down in lowest Hell. "

XI.

O Sinners, Warning take!
 O Saints, be drawn by Love!
 Sinners, behold the fiery Lake!
 Saints, view the Crowns above!

XII.

O! may this kind Advice
 Be on your Hearts imprest,
 By him who makes the Simple wise,
 And gives the *Weary Rest*!

XIII.

Come, O celestial Dove,
 Thy Influence impart!
 'Tis thou must make the Wheels to move,
 And quicken ev'ry Heart.

XIV.

Abundantly impart
Thy kind enliv'ning Grace!
Then shall we run with chearful Heart,
Nor tire, nor lose the Race.



IX. *The distinguishing love of God; or, Angels punish'd and Men saved.*

I.

DOWN from their native Skies
Th' *apostate Angels* fell;
And Thunder-Bolts of largest Size
Persu'd them down to Hell!

II.

There do the Traytors lie,
Bound with immortal Chains!
And must thro' all Eternity,
Where boundless Horror reigns.

III.

Justice did on them seize
With fierce revengful Breath:
No *Ransom's* offer'd to appease
For them it's dreadful Wrath.

IV.

But, Oh! the matchless Grace
Of GOD the sov'reign LORD,
That pity'd *Man's* rebellious Race,
Who disobey'd his Word!

V.

For Men he freely sent
His dear beloved SON,
To bear their dreadful Punishment,
And for their Guilt atone.

VI.

Oh! the amazing Love
That fill'd the SAVIOUR's Heart!
That made him leave his Throne above,
To die for Man's Desert.

VII.

For poor unworthy Worms
Of *Adam's* fallen Race,
What Wonders his rich Love performs!
His rich abundant Grace.

VIII.

The *Law* would not abate
One *Mite*, but all must die,
Except a Ransom infinite
Would *Justice* satisfy.

IX.

Then, lo, *Emanuel* comes
With Pity in his Eyes,
And *Man's* frail *Nature* he assumes,
And in their stead he dies.

X.

Now see him rise again,
At GOD's Right-Hand he stands,
And pleads the Merits of his Pain,
And their Release demands.

XI.

O! Love beyond Degree!
Be Heav'n and Earth amaz'd,
To see him bleeding on the Tree,
For sinful Worms abas'd!

XII.

Thus did the *Father* give
His *Darling*, to redeem
All *Penitents* that do believe
Unfeignedly on Him.

XIII.

But, O celestial Dove,
Thy quick'ning Pow'rs impart!
And with true Faith, and heav'nly Love,
Fill my degen'rate Heart.

XIV.

Else all this Love's in vain
To poor unworthy me,
Unless I'm truly born again,
And sanctified by thee.

XV.

My base corrupted *Will*,
And all it's Powers controul;
And with thy heav'nly Graces fill
My vile polluted Soul.

XVI.

Then with thy new born Race
Of *Worshippers* on high,
I'll join to praise *Redeeming Grace*
Thro' all Eternity.

D

X. The

X. *The same ; or, the Justice and Goodness of God.*

I.

DOWN from the Top of heav'nly Bliss
Th' *apostate Angels* fell ;
And *Justice* doom'd the trait'rous Race
Down to the lowest Hell.

II.

So on the Top of earthly Bliss,
Lo, our *first Parents* stood ;
But soon they lost their *Paradise*,
By Sin against their GOD.

III.

So Justice also doom'd our Race
To Hell's infernal Pit,
Except a SAVIOUR in our Place
Would pay the utmost *Mite*.

IV.

But, Oh ! for ever be ador'd
The Riches of his Grace,
Who sent a SAVIOUR and restor'd
Our guilty *fallen Race* !

V.

JESUS the everlasting GOD,
Whom *Angel-Minds* adore,
Assum'd our *Flesh*, and shed his *Blood*,
Our Ruin to restore !

VI.

VI.

Justice did lay it's dreadful Stroke
Upon his guiltless Head!
He bore the *Curse*, the *legal Yoke*
In sinful Mortal's stead!

VII.

For this, ye Saints for ever raise
Your thankful Voices high;
And sing your great REDEEMER's Praise,
Thro' all Eternity.

XI. *MECHANICAL EXERCISE*

Applied to Devotion and Piety;

OR, THE

Weaver's Meditations.

MEDITATION I.

On the Uncertainty of LIFE.

I.

WHILST here I hang 'twixt Earth and Skies,
A *Monitor* before mine Eyes,
Urges his Way with earnest Haste,
To shew how fast my Moments waste.

II.

Yet is this *Monitor* too slow,
The Swiftnefs of my Time to show;
For oft he intermits his Course,
But my Days run with constant Force.*

D 2

III. My

* J O B. vii. 6.

III.

My Soul! what Lesson should'st thou learn
From this so awful a Concern?
Thou know'st not if one Moment more
Is now allotted to thy Score!

IV.

Then with what Diligence and Care
Should'st thou for thy great Change prepare?
Redeem the 'Time that yet remains,
Neglect no Means, and spare no Pains!

V.

Lift up, my Soul, thy sluggish Eyes,
And view by Faith the glorious Prize
Laid up in Heav'n, for only them,
That faithful follow CHRIST the LAMB.

VI.

Hark what the LORD thy SAVIOUR saith,
“ *If thou art faithful to the Death,*
“ *A Crown of Life I'll give to thee,*
“ *And thou shalt live, yea reign with me.*”*

VII.

LORD, I would run at thy Command
To reach this Crown at thy Right-Hand,
But, ah! dear LORD, I daily find
The Fetters of a carnal Mind!

VIII.

Affist me, LORD, else all is vain;
Do thou my wand'ring Feet restrain:
O wash me in atoning Blood,
And fit me for thy blest Abode!

IX. I

IX.

I then in sweet celestial Lays,
With grateful Heart shall sing thy Praise ;
Yea, with thy brightest Saints above,
I'll vie to praise Redeeming Love.

M E D I T A T I O N II.

Bewailing my own

U N C O N S T A N C Y.

I.

W H I L S T here I hang 'twixt Earth and Skies,
Fain would my Spirit upward rise,
And with my Contemplation rove
Thro' all the *Realms* of *Bliss* above.

II.

Fain would I view the glorious Place,
Where J E S U S shews his smiling Face ;
And all his happy *Saints* above,
How they rejoice, and praise, and love !

III.

Fain would I learn of them to praise
My G O D in sweet celestial Lays,
Before I quit this heavy Clay,
And mount to *Realms* of *endless Day*.

IV.

When to these Things I lift mine Eyes,
All earthly Glories I despise ;
And count the brightest Scenes below
All but a vain and empty Show.

V. Then

V.

Then do I dream the Monster Sin
Is dead (that lurk'd so long within.)
Each vain Delight I lov'd before,
With all my Heart I then abhor.

VI.

Then am I fill'd with Extasies,
But, ah, how soon the Rapture dies!
How soon this heav'nly Frame departs,
When Sin begins to try its Arts.

VII.

Sometimes by Frowns, sometimes by Smiles,
This World my fickle Mind beguiles;
While *Satan* (by malicious Arts)
Doth often throw his poison'd Darts.

VIII.

But still, alas, above the Rest,
The Traitor dwells within my Breast!
This wicked Heart, alas, I find
Is more deceitful than the Wind.

IX.

Then like the Sow that hath been wash'd,
Into the Mire again I'm dash'd!
My tow'ring Hopes are sunk again,
And I am drown'd in Sin and Pain.

X.

And must it, LORD, be always so,
Whilst I'm a Sojourner below?
O! speak but one Sin conqu'ring Word,
And ev'ry Lust shall be abhord.

XI. Come,

XI.

Come, holy Spirit, and remain
With me, not like *wayfaring Men*
That tarry only for a Night,
And thence depart by *Morning-Light*.

XII.

In me, LORD, chuse thy fixt Abode;
Make me a Temple for my GOD:
Erect thy Throne within my Heart,
And never, never! more depart.



MEDITATION III.

Exciting to DILIGENCE in Duty.

I.

BETWIXT the Earth and Skies I hang,
My Feet upon the yielding Poles;
Whilst the swift Messenger I fling
Reminds me how each Moment rolls.

II.

Then, O my Soul, with equal Haste
Improve thy Moments as they fly;
For this frail Life will soon be past,
And then comes on Eternity!

III.

And think, my Soul, how much is gone
Of this short Life, in youthful Toys!
And think how little thou hast done
To fit thee for eternal Joys!

IV. Let

IV.

Let this excite thy Diligence,
To fit thee for thy heav'nly Home ;
And dote no more on Things of Sense,
But walk by Faith for Time to come.

V.

But, LORD, if thou dost not refrain
My wand'ring Feet, I am undone :
Let JESU'S Blood wash every Stain,
And for my num'rous Sins atone.

VI.

Then shall I run with chearful Feet
In thy Commands, O GOD of Grace !
When fill'd with all thy Graces sweet,
And cloth'd with JESU'S Righteousness.

VII.

But, LORD, I totally depend
On thee for Righteousness and Strength,
To bring me to my Journey's End,
Thro' this dark Wilderness at length.

VIII.

Then when I meet thy Saints on high,
Who now my dear Companions are,
We'll spend a whole Eternity,
Thy matchless Goodness to declare !

XI.

With what unspeakable Delight,
JESUS, shall we thy Name adore,
Who brought us to the Realms of Light,
Redeem'd from Sin and Satan's Pow'r !

M E D. IV.

MEDITATION IV.
CONTENTMENT.

I.

LO, here I sit, or rather hang,
And whilst the *Shuttle* swiftly flies,
With chearful Heart I work and sing,
And envy none beneath the Skies.

II.

When I on Contemplation's Wings,
Thro' heav'nly Objects sweetly rove,
Thrones, Sceptres, Crowns of earthly Kings,
I count unworthy of my Love!

III.

Could I but see my JESUS Smile,
And hear him whisper, "Thou art mine."
This World with all its Pomp and Spoil,
Most gladly could I then resign!

IV.

Let others seek for *Corn* and *Wine*,
And Earth with all it's mighty Store;
Let JESUS say but, "I am thine."
I'll answer, LORD, I ask no more!

V.

If thou art mine I'm safe and blest,
I charge my Heart no more to rove:
Here fix, my Soul, thy settl'd Rest,
And never seek another Love.

VI. LORD,

VI.

LORD, if I'm thine, and thou art mine,
What can my Soul desire beside !
All other Things I now resign,
If thou consent I'm satisfy'd.

VII.

But, LORD, my Trust is in thy Name ;
I dare not trust my own false Heart,
To keep in this celestial Frame,
If thou, my GOD, my *All*, depart.

VIII.

Imprison me in thine Embrace,
Nor let my Faith e'er lose thy Sight,
'Till I shall see thee Face to Face,
In Realms of everlasting Light.

XII. A S O N G of Praise to G O D
for his innumerable Mercies to Soul and Body.

I.

L O R D, the rich Favours of thy Hand
Should I attempt to number o'er,
I might as easy count the Sand
That crouds upon the ebbing Shore.

II.

'Twas thou, my G O D, my Being gave,
And stamp'd thine Image on my Frame :
And ev'ry Gift that I receive,
Thou art the Giver of the same.

III. While

III.

While in the Secret Womb I lay,
Thy Hand did form each sev'ral Part:
My Substance thou didst then survey,
And finish'd with unerring Art.

IV.

My tender Life thou then didst spare,
Before I to the Light did come ;
And I was cast upon thy Care,
Ev'n from my tender Mother's Womb.

V.

My num'rous Wants on ev'ry Side,
Before I could the same express,
My GOD, thy gracious Hand supply'd,
And succour'd me in all Distress.

VI.

Thus thro' my tender Infant Age,
Thy Hand hath been my Guard and Guide ;
And still thro' Life's advancing Stage,
Thy Mercies have been multiply'd.

VII.

And what innumerable Snares,
Seen, and unseen have I escapt,
Thro' these my few revolving Years,
Because thy Hand me safely kept.

VIII.

For these thy temp'ral Favours, LORD,
I owe eternal Thanks to thee ;
But when I read thy holy Word,
Still greater Miracles I see.

IX. Here

IX.

Here I'm inform'd how *Adam* fell,
 And did thy holy Law transgress;
 And thereby was condemn'd to Hell,
 Both he, and all his future Race.

X.

And here I'm told how thou hast sent
 Thy Son to suffer in the Place
 Of all who truly do repent,
 Believe, and trust the Plan of Grace.

XI.

By these thy glorious Myst'ries, LORD,
 Which thus thou hast reveal'd to me,
 My sinking Hopes thou hast restor'd,
 That I thy Face in Peace might see.

XII.

Again I would adore thy Grace,
 That did restrain my wand'ring Feet,
 When I the Paths of Sin did trace,
 So dangerous, and yet so sweet!

XIII.

Oft hast thou made my Conscience speak,
 And check my base corrupt Desires,
 When I thy holy Laws did break
 With vile licentious youthful Fires!

XIV.

But ah, how often have I broke
 Thy holy Laws, my solemn Vows!
 And from my Neck shook off thy Yoke,
 And did the Road to Ruin chuse.

XV. LORD,

XV.

LORD, hadst thou left me thus to run
In the broad Path I lov'd so well,
I might have long ere now been gone
Down to the dark *Abyss* of Hell!

XVI.

LORD, I adore thy matchless Love,
That check'd my vicious Pow'rs so strong;
But when I join thy Saints above,
My Soul shall raise a sweeter Song.

XVII.

But, LORD, thou know'st my Strength is frail
My wand'ring Feet are prone to stray;
Corruptions oftentimes prevail,
And drag me still the downward Way.

XVIII.

O let thy *Spirit* guide me still
In Paths of Truth, in Paths of Grace,
'Till I upon thy holy Hill
Shall stand compleat in Righteousness.

XIX.

Then shall I join thy glorious Throng
Of Saints upon the heav'nly Shore,
And with unfainting Heart and Tongue,
Thy matchless Love in CHRIST adore.

XX.

Oh! could I then devise a Song
Proportionable to thy *Love*,
It would surpass each *heav'nly Tongue*,
And ev'ry golden *Harp* above.

XIII. *The STRUGGLINGS of Flesh and Spirit.*

I.

ALAS, LORD, how my feeble Soul
Doth totter to and fro ;
Unstable as the Waters roll,
When stormy Tempests blow !

II.

Sometimes I think the Monster *Sin*
Shall lord it here no more :
And then I joyfully begin
On Wings of *Faith* to soar.

III.

My chearful Soul does then rejoice
To wing its heav'nly Way :
The LORD is then its only Choice,
My joyful Heart can say.

IV.

Thus, LORD, when thou dost on me shine,
With Beams of heav'nly Grace ;
All other *Loves* I can resign,
And thee alone embrace.

V.

Then fill'd with Joys divinely sweet,
I hope I never more
Shall yield to *Sin*, whose base Deceit
Intangled me before.

VI. But,

VI.

But, ah, how soon I grow secure,
And think all Danger's o'er :
I think my Standing is so sure,
That I shall fall no more.

VII.

But, ah, how soon my rising Flight
Is dashed down again !
My Day is turned into Night,
My Pleasure into Pain.

VIII.

Into the *Gulph* of Sin again,
I'm plunged Head and Ears !
And then there's nothing doth remain,
But gloomy Doubts and Fears.

IX.

When e'er I think myself most safe,
Then is my Danger most :
Straight comes an overwhelming Wave,
And all my Strength is lost.

X.

Then am I fill'd with Fear and Grief :
Sad State that I am in !
While Doubts and Fears and Unbelief,
Still aggravates my Sin.

XI.

But, O, the *Goodness* of the LORD !
How wond'rous great to me,
He speaks a kind reviving Word,
And sets the *Captive* free.

XII.

Thus quicken'd by his gracious Word,
 My Soul revives again :
 Forever blessed be the LORD,
 Who thus removes my Pain.

XIII.

Then I my base Ingratitude,
 With hearty Grief deplore !
 Because I've sin'd against my GOD,
 Myself I do abhor.

XIV.

Then Sin in it's own native Hue,
 Appears before mine Eyes ;
 And I with humble Grief review
 My past Iniquities.

XV.

Then I resolve with all my Heart,
 Never to stray again :
 Never from thee, my GOD, to part,
 But constant Watch maintain.

XVI.

The Thought of sinning any more,
 Seems worse than *Death* to me :
 This Traytor *Sin*, LORD, I abhor
 That hath offended thee.

XVII.

Then lo, I think the *Serpent's* Head
 I've got beneath my Feet !
 My vicious Lusts are now all dead :
 The Vict'ry is compleat !

XVIII. But

XVIII.

But ah, how quickly I forget
My solemn *Vows* and *Ties*,
When *Sin* does me again beset
With all its Subtleties.

XIX.

My strongest *Efforts* then I find
Too weak to stand its Wiles:
It steals upon my fickle Mind,
And all my Pow'rs beguiles.

XX.

Thus am I daily brought to see
How feeble, LORD, I am,
My Strength depends alone on thee,
My Hope is in thy *Name*.

XXI.

Look down, LORD, with a gracious Eye,
And Pity on me take:
Pass all my Black Offences by,
For my dear JESU's Sake.

XXII.

And let thy *Spirit* guide my Feet
In Paths of *Righteousness*,
Till I shall reach the golden *Street*,
And Stand before thy *Face*.

XXIII

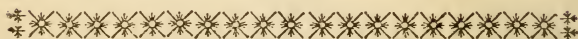
Then shall I with unwav'ring Heart
Thy Praises, LORD, proclaim,
With *Saints* and *Angels* bear a Part,
To magnify thy *Name*.

XXIV.

Oh, with what Transports shall I tell
 Thy wond'rous Works above ;
 My Soul redeem'd from *Sin* and *Hell*,
 By *Wisdom*, *Power* and *Love* !

XXV.

To praise the glorious *Three* in *One*,
 My thankful Soul shall vie
 With those sweet *Singers* round thy Throne,
 Thro' all Eternity.



XIV. *Hypocrisy common to all; or, the
 Weakness of FAITH lamented.*

I.

ALAS! how weak is all our Faith
 In our CREATOR GOD !
 How we deserve his dreadful Wrath,
 And his avenging Rod.

II.

When we approach before the Face
 Of our superiour Worms,
 How carefully we strive to place
 Our Words, and Modes and Forms.

III.

We fear lest we let slip a Word,
 That may offend their Ear:
 And lest our Manners seem absurd,
 We take abundant Care.

IV. Now

IV.

Now did we but as firm believe
That GOD's alfeeing Eye,
Did all our Thoughts, Words, Deeds perceive,
And that continually:

V.

And that we must ere long be brought
Before his awful *Bar*,
To give Account of each vain Thought,
And Word, and Action there:

VI.

Then how sincere and uprightly
Sould we ourselves demean,
Before the LORD, whose holy Eye
Abhors the smallest Sin.

VII.

Should we not then confounded lie,
And blush before his Face;
And be asham'd to lift an Eye
Toward his holy Place?

VIII.

But, ah, how carelessly can we
Approach his *Throne of Grace*;
Because our carnal Eyes can't see
Our great CREATOR's Face.

IX.

But, if we were now to appear
Before an *earthly King*,
Our Suit to offer to his Ear,
For some important Thing:

X. Then

X.

Then with what Diffidence and Fear,
 Should we approach his Throne!
 And with what low Submission there,
 Make our Petition known.

XI.

Thus partially we rev'rance more
 Our fellow Worms of Clay,
 Than ev'n the LORD, whose sov'reign Pow'r
 The *Universe* doth sway.

XII.

But, ah, what base *Hypocrisy*,
 Is this before the LORD!
 Before whose quick piercing Eye,
 All Falshood is abhor'd.

XIII.

Alas! alas! what faithless Worms,
 Are all our *fallen Race*,
 How we th' old *Serpent's* Will perform,
 And well deserve his Place!

XIV.

Remove our stupid Madnefs, LORD,
 And base ingratitude;
 Then shall we love thy *Holy Word*
 More than our daily Food.

XV.

O! were our Faith strong as our Sense,
 How chearful should we run
 In thy *Commands!* nor flee from thence;
 Thy Will, LORD, should be done.

XVI. Objects

XVI

Objects of *Sense* attract our Eyes,
With fair deceitful Toys;
And Things unseen we then despise,
Ev'n everlasting Joys.

XVII.

Nay, LORD, thy Threat'nings too are vain,
To make our *Spirits* move;
While dead and faithless we remain,
We neither fear nor love.

XVIII.

Quicken our droufy Faith, O LORD!
Make all the Wheels to move;
Then shall we run with one Accord,
And work with filial Love.

XIX.

O! send thy sweet celestial DOVE,
Our *Spirits* to enflame;
Then shall we no more faithless prove,
But love and fear thy Name.

XX.

'Till *Faith* shall be exchang'd for *Sight*,
Upon the heav'nly Shore;
Then shall we gaze with sweet Delight,
Our Hearts prove false no more.

XXI.

Then perfect Love shall fill the Place
That *Faith* was in below:
Our Souls shall praise thy matchless Grace,
And no Misgivings show.

XV. The

XV. *The Happiness of Gospel Enjoyments;
Or, the first Fruits of HEAVEN.*

Written in the *Postscript* of a LETTER to a Friend.

I.

O Happy People, where the LORD
Unveils his smiling Face!
Where he reveals his saving Word,
And sheds abroad his Grace.

II.

This is the highest Scene of Bliss,
We *Mortals* can enjoy:
The Dawn of heav'nly Mirth, it is
Where Pleasures never cloy.

III.

Then let us thankfully improve
His Grace so richly shed;
And never more presume to rove
From CHRIST our *living Head*.

IV.

O let us never rest at Ease
Upon this earthly Clod,
But still press on from Grace to Grace,
'Till we approach our GOD.

V.

'Till we shall see him *Face to Face*,
With all his Glories on,
And dwell in that delightful Place
Before his glorious Throne.

VI. There

VI.

There shall we range th' *ætherial Plains*,
Those glorious Realms above !
There shall we breath celestial Strains,
And ev'ry Thought be Love.

VII.

There with the *Angels* we shall sing,
And with the *Saints* shall praise,
JESUS, our *Prophet, Priest and King*,
In everlasting Lays.

VIII.

Nor shall the sweet Employment tire,
Or e'er give Cause of Pain ;
But at the Height of sweet Desire
We ever shall remain.

IX.

O happy Time ! when shall it be !
When shall our Soul aspire
To that delightful Company,
And help to fill the Choir.

X.

O, may these Thoughts cheer up our Minds,
And bear our Souls above
These high and rough tempest'ous Winds,
That would disurb our Love,

XI.

O! who would not despise the Toys,
And Vanities on Earth,
To be partakers of these Joys,
Ev'n everlasting Mirth.

XII. Who

XII.

Who would not suffer any Pains,
 And bear a *Cross* with Joy,
 That sees the *Rest* which there remains
 Laid up for *Saints* on high?

XIII.

Nay, who would not for JESU'S Sake
 (Were no Reward in View)
 Lay down their Lives ev'n at the Stake,
 Their faithful Love to shew!

XIV.

Small were this Love compar'd with his
 Ten Thousand Lives to give,
 Who for his bitter Enemies
 Did die that they might live.

XV.

O, wond'rous Love beyond compare,
 Let ev'ry Soul admire,
 And those that hope therein to share
 Still imitate it nigher.

XVI.

Now may the GOD of *Peace* remain
 With you a constant *Guest*,
 Till Death shall break your *Prison-Chain*,
 And send you safe to Rest.



XVI. *The Believer's Triumph, over the
Troubles of this Life.*

*Written in the Post-script of a Letter, to my ho-
noured PARENTS in Scotland, about the Be-
ginning of that unnatural Rebellion, 1745.*

I.

O happy Souls, whose Peace is made
With GOD, thro' JESU's Blood!
Safely they sit within the Shade,
When Terrors are abroad.

II.

No Troubles can affright their Souls,
Or tempt them to despair:
In darkest Nights when Tempests roll
They see the *Havens fair*.

III.

They know their *House* on Earth that stands
Will no long Time endure;
But they've a House not made with Hands,
In Heav'n eternal sure.

IV.

They long for the commanding Word
To drop their heavy Clay,
And be forever with the LORD,
In Realms of endless Day.

V.

Tho' they in *fiery Chariots* ride
To their eternal Rest;
Their Faith and Patience thus are try'd,
And they forever blest.

F

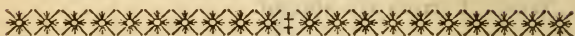
VI. Let

VI.

Let *Faith* and *Patience* then endure,
 These Pains will soon be past,
 And then the Pleasures they ensure
 Eternally shall last!

VII.

Then fear not suffering, no nor Death,
 Nor ought that Men can do:
 Believe in GOD with steady Faith,
 His Arm shall bear you thro'.

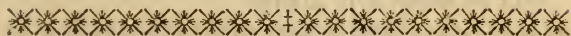


XVII. *Another Post-script of a LETTER,*
To my honour'd PARENTS and FRIENDS in Scot-
land, 1746, before the Rebellion was quell'd

HOLD out, *Faith*, and *Patience* too,
 These short Troubles to go thro':
 Soon they will be over-past,
 And *Salvation* ye shall taste.
 Think upon the great Reward,
 To be ever with the LORD!
 To behold his smiling Face,
 And adore his matchless Grace!
 With the Saints and Angels sing
Hallelujah's to your King!
 Endless will these Pleasures be,
 Void of Sin and Misery!
 Yield not then, nor be afraid,
 But implore JEHOVAH's Aid,
 To assist you in your Race,
 With his alfsufficient Grace.

Thus

Thus implore with one Accord,
“ Grant us Faith and Patience, LORD ;
“ For alas, without thy Grace,
“ We shall faint and lose the Race :
“ But if thou wilt Grace afford,
“ We shall then obey thy Word :
“ No more shall we yield to Fear,
“ Knowing thou art ever near.
“ LORD thou art our mighty *Friend*,
“ O, assist us to the End !
“ Then shall we thy Name adore,
“ When we reach the heav’nly shore :
“ Joyfully we then shall sing,
“ Praise to thee, our heav’nly King.



XVIII. The PLEASURE of
P U B L I C K W O R S H I P

From P S A L M lxxxiv. 1, 2, 10, 7, 12.

I.

HOW amiable are thy Courts,
O LORD of Hosts, to me,
When thither my glad Soul resorts,
And holds Converse with thee !

II.

But when by Providence my Feet
Are kept from thine Abode,
With panting Heart I long to meet,
Thy Prefence, O my GOD !

F 2

III. Much

III.

Much rather would I keep the Door
 Where thou delights to dwell,
 Than shine in Courts bedeck'd with Ore
 Amongst the Heirs of Hell.

IV.

Sion, O sweet delightful Place!
 There would my Soul abide,
 And live upon the Feasts of Grace,
 Thy King does there provide.

V.

Thrice happy he, O GOD of Hosts,
 Whose Hope is in thy Name :
 His Soul shall in a SAVIOUR boast,
 Nor be expos'd to shame.

XIX. *A SONG of Praise and Thank- giving to GOD,*

*For the Victory obtain'd over the Rebels at
 Culloden-Moor, April the 16th 1746.*

I.

LORD, thou hast heard our humble Cries,
 And seen our flowing Tears ;
 And sent Deliverance from the Skies,
 To chase our gloomy Fears.

II.

When *Savage-Beasts* in humam Shape
 In num'rous Swarms did roar ;
 And wide their yawning Jaws did gape,
 Thy People to devour.

III. LORD,

III.

LORD, thou didst stop their threat'ning Breath,
By thine almighty Pow'r ;
And sav'd us from the Jaws of Death
In the distressive Hour!

IV.

Our *Lives*, our *Laws*, our *Liberties* ;
Our *All* had been their Prey,
Had not the LORD (to their Surprise)
Appear'd for us that Day.

V.

So, LORD, as thou our all didst save
From their devouring Jaws,
We now devote the All we have
To thee, who gain'd our Cause.

VI.

[These *Savage-Beasts* (unus'd to fear)
Did flee before our Face ;
Because thou didst for us appear,
And put them to Disgrace.

VII.

Let others boast of Strength and Skill,
But we will praise the LORD,
Who guards us safe from ev'ry Ill :
His Name shall be ador'd.]

VIII.

Oh ! let us never more forget
What to the LORD we owe,
Who did our haughty *Foes* defeat
With such a humbling Blow.

IX.

Oh! ye, who humbly fought his Face
 In that distressive Hour;
 Forget not now to praise his Grace,
 His Wisdom, Love and Power.

X.

Remember now the Vows ye made,
 Amidst your Fear and Grief:
 Now let your solemn Vows be paid,
 To him who sent Relief.

XX. A SERIOUS THOUGHT

On May the 9th, 1747.

THIS Day arriv'd to twenty seven,
 But, ah! still how unfit for Heaven!
 How vain I've spent my youthful Days!
 Yet LORD, thy Vengeance still delays!
 O may thy Goodness melt my Heart,
 And make me from each Lust depart!
 LORD, give me Grace now to abhor
 Each *Dellilah* I lov'd before;
 And let CHRIST JESU'S Blood atone
 For all the Follies I have done!
 This is the only Plea I have,
 Whereby a Pardon I may crave:
 O let me then by this prevail,
 None can plead this aright and fail.

My

My next Petition LORD, I make
(And this likewise for JESU's Sake)
Is that I may this Day begin
To live to Thee, and die to Sin:
And if thou dost prolong my Days,
Make me an Instrument of Praise,
Till I am fitted to aspire,
And join the bright celestial Choir.



XXI. *The* BENEFIT of
PUBLIC WORSHIP;
Or, a SONG of PRAISE for the
LORD'S-DAY Morning.

I.

THINK, O my Soul what thou dost lose,
When absent from thy Maker's House,
When he with smiling Face descends
To meet and blest his faithful Friends!

II.

Where e'er they meet for Praise or Pray'r,
The LORD is present with them there,
To hear their Praises, and Complaints,
And to supply their num'rous Wants.

III.

And is not his a gracious Ear,
He bids us ask and he will hear;
Nor only hear, but our Request
Fulfil, if Wisdom see it best?

IV.

IV.

Then let us to his House repair
 To offer up our Praise and Pray'r:
 Humbly approach his Throne of Grace,
 And seek the GOD of *Jacob's* Face.

V.

Does not one Day to hear his Voice
 Exceed a World of carnal Joys,
 Where brightest Scenes of Mirth appear,
 That end in Trouble, Grief and Fear?

VI.

Then joyful hail the sacred Day,
 On which he doth his Love display:
 With chearful Hearts let us rejoice
 This Day to hear our Maker's Voice.

VII.

This is the Day our JESUS rose,
 And vanquish'd all our dreadful Foes:
 Then let us all rejoice to sing
 Praise to the LAMB, our Heav'nly King!

VIII.

He broke the Prison of the *Grave*,
 And Death a mortal Wound he gave:
 Believers now triumphant sing,
 " O *Death*! where is thy bitter Sting?

IX.

" O *Grave*! where is thy Victory?
 " Our Bodies safe in thee shall lie,
 " Till Christ shall ope our slumb'ring Eyes,
 " And bid our sleeping Dust arise.



XXII. *SELF-EXAMINATION,*
On a LORD'S DAY Evening.

I.

MY Soul, what hast thou learnt this Day?
How far advanc'd thy heav'nly Way?
One *Sabbath* more thou hast enjoy'd,
But ah, how hast thou been employ'd?

II.

Hast thou on Contemplation's Wings
Been soaring toward heav'nly Things,
And seeking for a blest Abode
With thy REDEEMER, and thy GOD?

III.

What if this *Sabbath* now should be
The last that thou on Earth must see,
Art thou prepared now to spend
A *Sabbath* that shall never end?

IV.

Hath Faith been active? hast thou heard
The Word of GOD, with due Regard?
And didst thou with a Heart sincere
Join in his Worship, Praise and Pray'r?

V.

Or hast thou run these Duties o'er
With thoughtless Heart as heretofore
Thou oft hast done? O Conscience speak,
And faithfully my Errors check.

VI. My

VI.

My Soul, consider (ere too late)
 The Danger of thy present State,
 If Sin be not yet mortify'd
 CHRIST's Blood to thee is not apply'd

VII.

And if thou canst no Sweetness taste
 In holy Duties, then thou hast
 No Title to the Joys above,
 Where all is Praise and perfect Love.

VIII.

My Soul, consider then thy Case,
 Whilst yet it is a Day of Grace,
 Nor let soft Slumbers close thine Eye
 'Till thou to CHRIST for Refuge fly.

IX.

Then sprinkled with atoning Blood,
 Thou mayst lie down at Peace with GOD,
 And take thy Rest and sleep secure,
 Tho' these frail Eyes should wake no more.

XXIII. *The GOODNESS of GOD Recorded,*

O R,

A S O N G of P R A I S E,
*For Rain after a parching Drought, written on
 that Occasion in May 1743.*

I.

YE Britons all, with one Accord,
 Adore the Goodness of the LORD,
 Who reigns supreme in Heav'n above,
 Yet visits Men with special Love.

II. When

II.

When *Nature* languishing did mourn ;
The *Fields* with parching Drought did burn,
His Mercy sent refreshing Rain,
To chear the thirsty Earth again.

III.

The flow'ry Fields his Praise exprefs,
And Beasts who taste the springing Grass,
And Birds with chearful Voices sing
The Praises of their heav'nly King.

IV.

Then shall ungrateful Man refrain,
And have his Voice to sing in vain ?
Shall we who share his choicest Love
The most ungrateful Creatures prove ?

V.

Oh, no ! with chearful Hearts rejoice,
And praise the LORD with thankful Voice !
Let every Sex, and every Age,
In this delightful Work engage.

VI.

Praise him who sends you fresh Supplies
Of Mercies daily from the Skies ;
Nor let the Beast untaught and rude
Upbraid your base Ingratitude.

VII.

Life, Health, and Wealth, and daily Food,
And all we have we owe to GOD ;
Then shall our base ungrateful Tongues
Deny the Tribute of their Songs ?

VIII. No !

VIII.

No ! let us thankfully record
 The matchless Goodness of the LORD,
 And all his wond'rous Mercies great
 To every rising Age repeat.

XXIV. *The unequal WAR ; or, the Power
 and Goodness of GOD ; and the Folly and Mad-
 ness of SINNERS in rebelling against him :*

From JOB. ix. 4. As the 113th PSALM.

I.

W H O e'er presum'd the unequal War,
 With his Creator GOD to jar,
 And did obtain the Victory ?
 What did old *Lucifer* obtain,
 With all his great and mighty Train,
 Who first the foolish Match did try ?

II.

When he in heav'nly Glory dwelt,
 And no Pain but Ambition felt,
 Because he was not Head supreme ;
 He sounded then his loud Alarms,
 And call'd his Legions all to Arms,
 With lofty Hopes of mighty Fame.

III.

The great JEHOVAH with a Smile,
 Their fruitless Hopes did soon beguile,
 A Moment makes them all expire !
 He needed not to lift his Rod,
 But with an awful Frown or Nod,
 He dash'd them down to endless Fire !

There

IV.

There do the wretched Traytors lie,
And must thro' all Eternity,
Bound fast with strong immortal Chains!
And still instead of Hopes of Ease,
Their Mis'ries constantly increase,
Expecting daily fiercer Pains!

V.

And what did our first Parents gain,
When they in *Paradise* did reign,
Blest with immortal Life and Peace?
When they did venture to rebell,
How soon they from their Glory fell,
And ruin'd all their unborn Race!

VI.

And what have any of their Seed
(Who did their foolish Foot-Steps tread)
Gain'd by this mad unequal War?
Can any mighty mortal boast
That he his MAKER's Will hath crost,
Or did his glorious Purpose mar?

VII.

When he upon the winged Wind
Rides to fulfil some grand Design,
Who then can stop his whir'ling Carr?
Or when upon the raging Flame
He rides to vindicate his Name,
Who can withstand the GOD of War?

G

VIII. Lc.

VIII.

Legions of *Angels* round him stand,
 All ready arm'd at his Command,
 His Acts of Justice to perform!
 Swifter than Lightning from the Skies,
 Destruction darting from their Eyes,
 To blast the bold, the Rebel Worm!

IX.

Then tremble, O you mortal Worms!
 And now lay down your hostile Arms
 At your CREATOR's awful Feet.
 'This is much brighter Wisdom far,
 'Than thus t' attempt th' unequal War,
 Against a Being infinite!

X.

Come then, and bow before the LORD,
 Before he draws his glitt'ring Sword,
 For if his Fury once arise,
 Ten thousand Worlds will in his Hand
 Be as a single Grain of Sand,
 That on proud *Neptune's* Margin lies!

XI.

Amazing Pow'r; yet richer Grace
 Shines in our great CREATOR's Face,
 When he in CHRIST is reconcil'd!
 When a poor Penitent doth come
 By Faith in CHRIST, he takes him Home,
 And makes him his adopted Child!

XII. Such

XII.

Such is his Power, and such his Love,
The Eagle temper'd with the Dove,
A GOD of Power, a GOD of Grace!
Come then, my Soul, with holy Awe,
Let this thy best Affections draw,
And humbly bow before his Face.

XXV. A SONG of PRAISE to GOD

GREAT GOD, eternal, and supreme,
Who can thy boundless Praise express?
Thy brightest Angels for this Theme
Their Insufficiency confess.

II.

But ah, what then are Worms of Clay
To shew the Glory of thy Name,
When Angels in their bright Array
Can never grasp the mighty Theme!

III.

Justice might pour devouring Flame
On us, in everlasting Showers,
Should we presume to take thy Name
In such polluted Lips as ours.

IV.

But, LORD, since thou dost condescend
T' accept of Praise from *Adam's* Race;
My Soul in sweet Amazement stands
At this surprizing Stoop of Grace!

V.

I too would try to speak thy Praise,
 Thou MAKER of my humble Frame;
 But ah, what Honours can I raise
 To thy eternal glorious Name?

VI.

For all the bright celestial Choir
 (So far surpassing mortal Man)
 Can ne'er advance thy Glory high'r
 Than 'twas ere *Time* itself began!

VII.

My Soul's in Admiration lost,
 When I thy Greatness think upon:
 The Grandeur of th' Angelic Host,
 And order of thy Heav'nly Throne!

VIII.

There thou the great JEHOVAH reigns,
 MAKER of all created Things!
 Immensity alone contains
 The LORD of LORDS, and KING of KINGS!

IX.

Thou art from all Eternity,
 And to Eternity the same!
 All Things are naked to thine Eye,
 And subject to thy Pow'r supreme.

X.

Eternally thy Schemes were laid,
 According to thy holy Will,
 Before the Heav'ns or Earth was made:
 All Things thy Purposes fulfill.

XI. There's

XI.

There's not an *Insect*, *Worm*, or *Flie*,
Bird, *Beast*, or *Man* unknown to thee !
At thy Command they live and die,
According to thy great Decree !

XII.

Thy Wisdom, Pow'r, and Holiness,
Justice, and Truth, and Goodness shine,
With Beams so bright, none can express
Which Attribute is most divine !

XIII.

Who can by searching find out Thee,
The great Infinite and Unknown ?
In Essence One, in Persons Three,
Known only to thyself alone !

XIV.

The *Universe* at thy Command
Rose out of Nothing at thy Word !
And still the spacious Fabrick stands,
To shew the Glory of its LORD,

XV.

Each of thy Works proclaim thy Praise,
According to their various Kinds :
How wond'rous are thy Works and Ways ?
In all infinite Wisdom shines !

XVI.

In *Nature's* Book I see thy Face
With most transcendant Lustre shine ;
But when I read thy Book of Grace,
I see thy Glories more divine.

XVII. When.

XVII.

When Faith beholds thy matchless Grace
 Sending thy dear beloved SON,
 To die for *Adam's* guilty Race,
 Who had themselves by Sin undone.

XVIII.

Lo, here thy Wisdom, Pow'r and Love,
 Seem each to vie which shall out shine ;
 While Justice does the Scheme approve,
 And Truth Confirms the Act divine !

XIX.

Here *Angels* wonder and adore
 This matchless Stoop of Love divine ;
 Yet can they not the Depth explore ;
 'Tis deep and high beyond their Line !

XX.

Yet still they gaze and wonder on,
 And praise thy Name with sweet Delight ;
 And own the Infinite Unknown
 Is far above created Sight !

XXI.

LORD, I would also lift mine Eyes
 To see the Wonders thou hast done :
 T' adore those glorious Mysterics,
 Reveal'd to me by CHRIST thy SON.

XXII,

O ! draw me by the Cords of Love,
 And teach me daily to aspire ;
 'Till I'm prepar'd to dwell above,
 And join the bright *Angelic-Choir*.



XXVI.

Advice to Youth ;

Or, Serious

EXHORTATIONS

To my own CHILDREN.

I. *To my Son WILLIAM,*
Aged II YEARS, 1754.

I.

WILLIAM my first-born Son, attend
Upon the Counsels of my Mouth :
Remember now thy latter End,
And thy CREATOR in thy Youth.

II.

Think now how much of Life is spent
In Vanity, and childish Toys ;
And think how soon thou wilt be sent
To endless Woes, or endless Joys.

III.

Think also how unfit thou art
For such a vast and dreadful Change ;
And how thy Soul from Flesh must part,
To trace a Road so dark and strange !

IV. Then

IV.

Then if it's not prepar'd to dwell
With CHRIST, in everlasting Light ;
Down to the dreadful Lake of Hell,
With trembling it must take its Flight !

V.

Then think how Flesh and Soul must meet,
And must united be again ;
And stand before CHRIST's Judgment Seat,
And thence be doom'd to endless Pain !

VI.

Then down to the *infernal* Lake
United they must trembling fly,
And there their dreadful Portion take,
And that through all Eternity !

VII.

And there in Torments Night and Day
They must endure an endless Storm ;
For on the Vitals there will prey
The quenchless Fire, and deathless Worm !

VIII.

Then think how dreadful 'tis to die
Unsanctify'd, and thus prepar'd
To launch into Eternity,
In Hell to have thy last Reward !

IX.

O dreadful Thought ! forevermore
In Hell's *infernal* Chains to lie !
In endless Burnings there to roar,
And long for Death, yet never die !

X. This

X.

This is the Portion of all those
Who do against the LORD rebell ;
And do not with his *Gospel* close,
Their Part must be the Lake of Hell.

XI.

Then, O my Son, I pray be wise,
And with my Counsel now comply ;
So shalt thou gain the glorious Prize,
Laid up with CHRIST above the Sky.

XII.

The *Gospel* is the *Field* wherein
The *Pearle of greatest Price* is found ;
It leads us to the Flood where Sin,
And Guilt shall be forever drown'd.

XIII.

But know this is a sealed Book,
The *Treasure* herein hidden lies ;
So none can clearly therein look
Till GOD anoint their nat'ral Eyes.

XIV.

Then humbly bow before the Face
Of thy CREATOR, and implore
A Portion of his saving Grace,
To guide thee to the heav'nly Shore.

XV.

Then see thou make GOD's Word thy Rule ;
Invoke his *Spirit* for thy Guide :
Beg that he would conduct thy Soul
Where Streams of living Waters glide.

XVI. Ob-

XVI.

Observe what's in his Word forbid,
And what's commanded mind with Care :
Those sacred Truths shall not be hid,
If fought with humble fervent Pray'r.

XVII.

In Paths of Truth, in Paths of Grace,
Beg that the LORD would guide thy Way :
Nor in this World's dark Wilderness,
Leave thee in Error's Path to stray.

XVIII.

Thus humbly walk before thy GOD ;
Observe his Will with careful Eye ;
So shalt thou find the narrow Road
That leads to endless Joys on high.

XIX.

There Sweets celestial well refin'd
At GOD's Right-hand forever dwell,
To feast thyself immortal Mind,
Beyond what Thoughts, or Words can tell.

XX.

O then forsake each vain Delight,
And seek this blest immortal Prize :
There's Day without succeeding Night,
And pure unmixt eternal Joys.



II. *To my Son JAMES,*
Aged 9 YEARS. 1754.

I.

JAMES, thou my NamefAKE, pray obey
The Counsels that I give this Day :
This will make glad thy Father's Heart,
And Comfort to thyself impart.

II.

Remember thy Creator GOD,
Now in the Days of youthful Blood,
Before the evil Days draw on
When carnal Joys shall all be gone.

III.

If thou seek not thy *Maker's* Grace,
Till *Death* shall stare thee in the Face ;
Think then how dreadful it will be
To launch into *Eternity* !

IV.

Short is the Date of carnal Joys,
They're all but false and flatt'ring Toys :
The best Enjoyment Earth affords
Are fainting Shadows, flatt'ring Words.

V.

Then, O my Son, fix not thy Heart
On Things that leave a lasting Smart ;
But now in Youth set thou thy Mind
On Pleasures solid and refin'd.

VI. But

VI.

But ask'st thou where these Pleasures lie ?
 I answer far above the Sky,
 At GOD's Right-hand ; there Pleasures dwell,
 Beyond the Pow'r of Tongues to tell.

VII.

But say'st thou, how shall I get there,
 And of those boundless Pleasures share ?
 I'll show thee how thou may'st obtain
 Those Joys that ever shall remain :

VIII.

Begin betimes to seek the LORD,
 And search the Treasures of his Word :
 Oft humbly bow before his Face,
 And beg a Portion of his Grace.

IX.

Beg that he early would begin
 To kill in thee the Pow'r of Sin ;
 And that he would thy Heart incline
 To keep his *Statutes* all divine.

X.

Beg that he would on thee bestow
 These heav'nly Graces here below,
 Faith, Knowledge, Zeal, Hope, Patience, Love,
 And Glory with himself above.

XI.

'Then still maintain a valiant Fight
 Against each carnal vain Delight :
 A Fight against each darling Sin,
 And strive to keep thy Conscience clean.

XII. This

XII.

This is the Way t'obtain the Prize,
Laid up with CHRIST above the Skies,
Where everlasting Pleasures dwell,
Beyond the Pow'r of Tongues to tell.

XIII.

If thus thou seek'st thou shalt obtain ;
None ever truly fought in vain :
No faithful Soul shall ever find
The LORD unfaithful or unkind.

XIV.

But if thou dost my Words despise,
And wilt not seek this glorious Prize,
Know then thy Place must shortly be
In everlasting Misery !

XV.

Children who stubbornly reject
Their Parents Words, and still neglect
To seek the GOD of *Jacob's* Face,
The *Lake* of Hell must be their Place :

XVI.

Where Fire and Brimstone's all their Fare,
With endless Wailing and Despair !
Yea, endless Woe and constant Grief,
Forbids their hoping for Relief.

XVII.

This is the Portion of all those,
Who do the Word of *Truth* oppose :
But those who fear the LORD shall find,
He's gracious, merciful and kind.

H.

XVIII. Thus

XVIII.

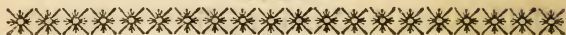
Thus have I set before thine Eyes,
Life and the bright immortal Prize ;
Death and the endless Pangs of Woe,
Let Reason chuse which of the Two :

XIX.

For one of these must surely be
Thy Portion thro' Eternity !
Then, O my Son, in Time be wise,
And chuse the bright immortal Prize,

XX.

Then let thy Lot be rich or poor,
Heav'n will be thy eternal Store :
True Pleasure shall thy Life attend,
And Glory at thy latter End.

III. *To my Son J O H N.*

Aged Seven Years, 1754.

I.

JOHN, thou my *Son*, my sprightly *Boy*,
Come hearken to my Voice ;
Let pious Thoughts thy Mind employ,
And make the LORD thy Choice.

II.

Begin betimes to seek his Face,
And fear his holy Name :
This will afford thy Soul true Peace,
And keep thy Face from Shame.

III. Beg

III.

Beg that he would direct thy Way
In Paths of Truth and Grace ;
Nor leave thy wand'ring Feet to stray
In this dark Wilderness.

IV.

Strive daily more to know his Will,
In order to Obey ;
And beg that he thy Soul wou'd fill,
With Grace from Day to Day.

V.

This is the Way to Happiness,
Where endless Pleasures dwell ;
While Sinners, (who seek not his Grace,)
Are plunged into Hell.

VI.

There Fire and Brimstone on them rolls,
In one eternal Storm :
And Conscience preys upon their Souls
Like an immortal Worm !

VII.

Then, O my Son, be wise betimes,
And seek the heav'nly Prize ;
And Shun those base voluptuous Crimes
That would attract thine Eyes.

VIII.

Let no vain Thoughts thy Mind employ,
Nor foolish Words thy Tongue :
Thy Parents see that thou Obey,
That here thy Days be long.

IX.

Against all foolish empty Toys,
 Maintain a constant Fight :
 With wicked rude mischievous Boys,
 See thou take no Delight.

X.

Vain Pleasures are the worst of Foes,
 That War against the Soul ;
 And if thou dost not them oppose,
 They will thee soon controul.

XI.

Then still implore thy *Maker's* aid,
 To guide thy wand'ring Feet ;
 So shalt thou in due time be made
 A *Conqueror* complete.

XII.

Come then, my *Son*, in early Years,
 Begin to fear the LORD :
 This will prevent a thousand Snares,
 And heav'nly Joys afford.

XIII.

Think now what Pleasure and Content
 'Twill yield in antient Days,
 To see that all thy Life was spent
 In holy pious Ways !

XIV.

Or if the LORD should see it best,
 In Youth to cut thee down,
 The sooner thou wilt be at Rest ;
 The sooner reach thy Crown :

XV. For

XV.

For there are glorious Crowns prepar'd
For ev'ry faithful One,
Who truly loves and fears the LORD,
When mortal Life is gone.

XVI.

Nor are celestial Joys conceal'd
'Till up to Heav'n they go ;
But heav'nly Joys are oft reveal'd
To Saints while here below.

XVII.

But those who do forsake the LORD,
Or never seek his Grace,
Shall be eternally abhor'd,
And banish'd from his Face.

XVIII.

Down in the black *infernal* Lake,
They must forever dwell,
Who will not here a Warning take,
And shun the Road to Hell.

IV. *To my Son L A Z A R U S,*

Aged 5 YEARS. 1754.

I.

* *L O R D-Help*, is thy dear Name,
O, may thy Nature be
Renew'd by Grace, to seek the same,
From Sin to set thee free !

* So the Word L A Z A R U S signifies,

H 3

II. His

II.

His Help thou much dost need,
 Poor silly feeble Worm!
 Without his gracious aid indeed,
 Thou nothing can'st perform.

III.

O, may'st thou imitate
 Thy antient Name-Sake's Ways;
 Then tho' thou be in low Estate,
 To Heav'n God will thee raise!

IV.

Poor *Lazarus* in Rags,
 And putrifying Wounds
 Laid at the rich *Man's Gates* to beg
 The Leavings of his *Hounds*.

V.

Tho' he could not obtain
 One sympathizing Word,
 But haughty Frowns and vile Disdain
 From that *luxurious* Lord:

VI.

Yet when to GOD he pray'd,
 He heard his faithful Cries,
 And sent his Angels safe to guide
 His Soul above the Skies!

VII.

While with an angry Frown
 (As sacred *Scriptures* tell)
 He cast that *Epicur'an* down
 Into the lowest Hell!

VIII.

O, may'st thou Warning take !
Now in thy Days of Youth,
Do thou the Ways of Vice forsake,
And chuse the Paths of Truth.

IX.

Then will the LORD thee raise
Above the Stary Sky,
To see his Face, and sing his Praise,
Thro' all Eternity.



XXVII. *A general Exhortation to my*
Four S O N S.

I.

COME, O my dear beloved *Sons*,
Obey your *Father's* Voice :
All mortal Vanities renounce,
And make a wiser Choice.

II.

For 'tis your endless Happiness
Alone that I intend,
Which makes me kindly you Address,
Thus like a faithful Friend.

III.

Come then, my little Children dear,
And hearken to my Voice :
Now make it in your Youth appear,
That Virtue is your Choice.

IV. O,

IV.

O, live in Love and Unity ;
Your angry Passions quell ;
And still in true Humility,
Each other strive t' excell.

V.

Oh ! how delightful 'tis to see,
Children with one Accord,
All in united Bands agree
To love and fear the LORD !

VI.

This would afford me more Delight
Than if this World were mine,
To see my Children all Unite,
And with true Virtue shine.

VII

And think how much this will redound
To your own Happiness,
If ye in Faith and Love abound,
And ev'ry *Christian* Grace :

VIII.

Whatever ye on Earth possess,
Riches or Poverty ;
The LORD your happy Souls will bless,
And ev'ry Want supply.

IX.

Then happy ye, in Life and Death,
And thro' Eternity,
If ye pursue this holy Path
That leads to Joys on high :

X. Come

X.

Come then, my dear beloved Sons,
This holy Track pursue ;
So shall ye be such happy Ones,
Here and hereafter too.

XI.

Then early seek your *Maker's* Grace,
And pardon thro' CHRIST's Blood,
That ye complete in Righteousness
May stand before your GOD.

XII.

Then happy, happy, shall ye be,
When CHRIST to Earth descends,
To judge the World, and to set free
The Bodies of his *Friends* !

XIII.

Then shall ye join the *Saints* on high,
And Crowns of Glory wear ;
Yea reign with CHRIST eternally,
Secure from ev'ry Snare !

XIV

Oh ! the bright Triumphs of that Day,
When CHRIST again shall come,
To raise his *Saints* in bright Array,
And safe conduct them Home !

XV.

O ! think what sweet transporting Joys
This will to Saints afford,
To join the Armies of the Skies,
With CHRIST their dearest LORD !

XVI. But

XVI.

But know that nothing that's unclean
Before GOD's holy Eye,
Shall ever be admitted in
To that Society.

XVII.

The *Scriptures* plainly doth exclude,
The *Wanton*, and *Profane* ;
Thieves, *Liars*, *Murd'ers*, and the *Proud*,
Shall never Heav'n obtain !

XVIII.

Except they're wash'd in JESU's Blood,
And sanctify'd by Grace,
They cannot stand before a GOD
Of perfect Holiness.

XIX.

O then, my *Sons*, I pray take heed
To keep your *Garments* clean ;
And beg to be entirely freed
From each prevailing Sin.

XX.

Avoid all wicked Company,
With Diligence and Care ;
And keep a constant watchful Eye
On ev'ry hurtful Snare.

XXI.

Carnal Delights may now appear,
With fair inviting Smiles ;
But still remember and beware
Of *Satan's* crafty Wiles.

XXII. Fair

XXII,

Fair Baits he'll lay before your Eyes,
To draw you to his Gin ;
And whosoe'r believes his Lies,
Are surely caught therein.

XXIII.

But see that boldly ye resist
His base deceitful Charms :
Draw near to GOD and he'll assist,
And guard you with his Arms.

XXIV.

Depend not then on your own Strength,
But on a Saviour trust ;
So shall he bring you safe at length
To dwell among the Just.

XXV.

Let *Briars* and *Thorns* beset their Way,
And Darknefs veil the Sky ;
Still they are safe, and only they,
That on the LORD rely.

XXVI.

Thus have I set before your Eyes
The Way to *Mansions fair*,
Where you may find th' immortal Prize,
And 'scape the *Tempter's* Snare.

XXVII.

Now if ye will not hear my Voice,
But chuse the Road to Hell ;
Then ye must take your woful Choice,
And there forever dwell.

XXVIII. *The*

XXVIII.

*The YOUTH's Prayer for Wisdom,
Or the Word of GOD the best Guide:*

From Psalm cxix. 9.

I.

HOW shall the *Youth* secure his Way,
From Error's gloomy Path ?
How find the Road to endless Day,
And shun eternal Death ?

II.

Thy Word, O LORD, with Light and Pow'r,
Directs our doubtful Way ;
And safe conducts us to the Shore
Of everlasting Day.

III.

Thy Word, O LORD, tho' often try'd,
Still void of Dross appears :
Not all the Books on Earth beside,
Such happy Truth declares.

IV.

Here I am brought to understand
The dire Desert of Sin ;
And how I may at thy Right-Hand
Drink endless Pleasures in.

V

But, LORD, without thy *Spirit's* Aid,
The Letters dead appear :
Nor Threats nor Promises there made,
Excite my Hope or Fear.

VI. But

VI.

But when thy *Spirit* with thy Word
Celestial Truth reveals,
It's like a *sharp two Edged Sword*,
It wounds, and also heals.

VII.

It opens our beclouded Eyes,
And makes the Blind to see :
Makes Rich the Poor, the Simple Wife,
And sets the Captives free.

VIII.

Not Honey unto hungry Souls
Such sweetness can afford,
As when true Faith with Joy beholds,
The Treasures in thy Word.

IX.

LORD, let thy *Spirit* then direct,
My ever doubtful Feet ;
Then shall I with all due Respect
Esteem thy *Precepts* sweet.

X.

Thy *Law* and *Gospel* then shall be,
My study Day and Night,
When thou hast op'd mine Eyes to see
Those Treasures with Delight.

XXIX. A SERIOUS REFLECTION,

On *May* the 20th N. S. 1753.THIS Day to *Thirty-two* arriv'd,

But ah, how careless have I liv'd !

How have I spent my precious Time?

In Vanity my choicest Prime !

And now the Bloom of *Youth* is gone,And *Age* is now a hast'ning on ;

Ere long, I know, I must appear

Before my MAKER's awful Bar :

But, LORD, alas ! what have I done,

Thy Lovet'obtain, thy Wrath to shun ?

A base Transgressor I have been,

A Slave to *Satan* and to *Sin*.

LORD ! should'st thou for thine injur'd Grace

Contend, I fall before thy Face !

Guilty, and self-condemn'd I own,

Deserving thy Eternal Frown.

But LORD, I humbly would implore,

For JESU's Sake, wipe out my Score,

And wash my Soul in that rich Flood

Of *Water* pure, and crimson *Blood*,

That sprang from his dear wounded Side,

When he for Sinners freely died :

Then shall I stand before thy Face,

A Miracle of Sov'reign Grace ;

Thy matchless Love I'll then adore,

For ever on the Heav'nly Shore.

XXX.

CHRIST *a Light to the GENTILES;*
Or, a Song of Praise for the Gospel.
Isaiah, xlii. 6, 7.

I.

O H! how illustrious was the Day,
When JESUS CHRIST appear'd,
And chas'd the gloomy Night away,
And all the Shadows clear'd.

II.

We *Gentiles* in this *British* Isle,
In Error's Gloom did lie,
'Till JESUS deign'd on us to smile;
And brought Salvation nigh.

III.

O! how we worship'd Wood and Stone,
The Work of our own Hands,
Before the Saviour CHRIST was known,
Within these *British* Lands.

IV.

But now we're taught the glorious Way,
That leads us safe to Heav'n;
And CHRIST our dreadful Debt to pay,
His precious Blood hath giv'n.

V.

O *Britons*! then with all your Tongues,
His matchless Love adore;
And let your ever grateful Songs,
Rebound from Shore to Shore.

VI.

JESUS, to Thee, our Songs of Praise,
 With thankful Hearts we bring ;
 We'll celebrate thy matchless Grace,
 And thy *Salvation* sing.

VII

All Praise to Thee, *incarnate* GOD,
 Eternally be giv'n,
 Who with thine own most precious Blood,
 Hath made our Peace with Heav'n.

VIII.

Faint are our Praises here below,
 But when to Heav'n we rise,
 Our Souls enflam'd with Love shall flow,
 In endless Extasies.

XXXI. *Prayer for the Enlargement of*
 CHRIST's *Kingdom upon Earth.* Mat. vi. 10.
Thy Kingdom come.

I.

MAKE bare thine Arm, Almighty LORD,
 Make all the Nations see
 The Pow'r and Glory of thy Word,
 And bow to CHRIST the Knee.

II.

Pity the Nations, LORD, that lie
 In Error's gloomy Shade ;
 And let the *Day-spring* from on High,
 Around their Tents be spread.

III. Fain

III.

Fain would we see thy *Gospel* Grace,
Through all the Earth display'd ;
And ev'ry Soul of *Adam's* Race,
Thy faithful Subjects made.

IV.

Shall not thy *Gospel* as the Sun,
Through all the Nations shine ?
All bow to CHRIST thy Son and own,
His Sov'reign Pow'r divine ?

V.

O let them be his Subjects now,
By legal Threats pursu'd !
And to his *Gospel Scepter* bow ;
By Sov'reign Grace subdu'd.

VI.

Hasten the joyful Day, O LORD,
When *Gentiles*, *Greeks* and *Jews*
Shall turn to thee with one Accord,
Unable to Refuse.

VII.

Gird on thy Sword upon thy Thigh,
O thou most mighty Prince !
And ride forth now Victoriously,
The Nations to convince.

VIII.

Snatch thou the Prey from *Satan's* Jaws,
By Sov'reign Pow'r divine :
Now vindicate thy Righteous Cause,
And be the Glory Thine.

XXXII.

A Song of Praise to G O D for National Protection.

I.

G R E A T God of Hosts, to Thee we owe,
 Our Life and safe Abode,
 For all above, and all below
 Are govern'd by thy Nod.

II.

We *Britons* in this *Northern Isle*,
 Tho' but a little Band,
 Sit safe beneath thy gracious Smile;
 Defended by thy Hand.

III.

L O R D, 'tis by thine Almighty Arm,
 That we in safety dwell;
 Secure from all the threaten'd Harm,
 Of haughty *Rome* and *Hell*.

IV.

And should we this attribute L O R D,
 To any Thing but Thee,
 How false, ungrateful, and absurd,
 Would this our Conduct be?

V.

But L O R D, we own thy pow'rful Hand;
 Thy Goodness we adore,
 And still to bless our sinful Land,
 We earnestly implore.

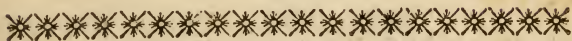
VI. Remove

VI.

Remove our Guilt, reform our *Isle*,
Make *Wars* and *Tumults* cease,
On us, LORD, let thy Presence smile,
And give us endless Peace.

VII.

To be our *Guard*, continue Thou,
And let us ne'r forget,
That all we have, to thee we owe,
As an Eternal Debt.



XXXIII.

The straight Way to H E A V E N.
From several Scriptures.

I.

“ TAKE up thy Cross and follow me
 (The dear *Redeemer* saith)
“ If you would my Disciples be,
 “ And chuse the Heav’nly Path.

II.

“ Whoso will suffer shame and Loss,
 “ Yea, part with all for me ;
“ With Faith and Patience bear the *Cross*,
 “ Shall my *Disciples* be.

III.

“ But whoso is ashamed of me
 “ Before the Sons of Men ;
“ Of him will I ashamed be,
 “ When I return again.

IV. And

IV.

“ And he who counteth *House* or *Lands*,
 “ Or *Friends*, or *Life* too dear,
 “ To part with, when my *Cause* demands,
 “ Shall have in me no share.

V.

“ But those who part with all they have,
 “ For me, with willing Mind,
 “ Shall better Things on Earth receive,
 “ And Life Eternal find.”

VI.

Who then will freely venture all
 For the REDEEMER's sake?
 Come now obedient at his Call,
 And endless Life partake.

VII.

Who will the sweets of Sense let go,
 With it's alluring Charms,
 And cast their naked Souls into
 The dear REDEEMER's Arms?

VIII.

Alas, O LORD, in vain we ask
 One Soul of *Adam's* Race,
 To venture on so hard a Task,
 Without renewing Grace.

IX.

But, LORD, speak thou one pow'rful Word,
 And by thy Grace divine,
 Each Idol Lust that we ador'd,
 We'll chearfully resign.

XXXIV. *The P O W E R of*
Sovereign Grace.

I.

LONG have I obstinately stood
Against thy Gospel Call ;
But now by Sov'reign Grace subdu'd,
LORD, at thy Feet I fall.

II.

The *Preacher* with laborious Skill,
Hath try'd and try'd again,
To conquer this my stubborn Will,
With Reasons strong, in vain.

III.

Sinai's fierce *Thunders* oft I've heard,
Like *Trumpets* sounding loud ;
But little did my Soul regard,
'Till *Grace* my Heart subdu'd.

IV

Not all the Terrors of the *Law*
Could e'er my Will subdue,
Till *Grace* my frozen Heart did thaw,
And form'd my Soul anew.

V

Of *nat'ral* Powers let others boast,
And Self acquired Skill ;
And say that *Man* hath never lost
The *Freedom* of his *Will*.

VI.

Of nat'ral Strength I'll boast no more,
 Or any Will of mine :
 Thy Love in CHRIST, LORD, I adore,
 And sov'reign Grace divine.



XXXV. *An ELEGY on the Death*
Of a Christian Friend.

L O R D, we must own thy Sentence just,
 That doth command us back to Dust;
 For ever be the Thought abhor'd,
 That would attempt a murm'ring Word,
 Against thy righteous Hand O LORD !

Yet LORD, when thou thy Summons sends,
 And tak'st away our dearest Friends,
 Suffer us humbly thus to vent
 Our Grief, their Absence to lament.

Nature, O LORD, cannot forbear
 To mourn a faithful Friend so dear ;
 A *Friend* indeed it is we mourn,
 Whose Conduct here, did well adorn
 Each Station of the human Life,
 A *Neighbour*, *Mother*, and a *Wife* ;
 A Christian, humble and sincere,
 Who strove to keep her Conscience clear :
 A tender sympathizing *Friend*,
 Who freely would Assistance lend
 To all in a distressive Hour,
 So far as it was in her Pow'r.

Her

Her very Soul was fill'd with Love
 Infus'd by the celestial *Dove* :
 No Rancour broil'd within her Breast,
 For Love each clam'rous Thought suppress;
 Fair Picture of the *Saints* above,
 Whose whole Delight is Praise and Love.
 All who her Conversation knew
 Must own this Character is true.
 O, who can then forbear a Groan
 When such a faithful *Friend* is gone?
Nature must tremble at the Stroke
 When such endearing Bonds are broke;
 Yet, O my *Friends* with Patience bear;
 Let Prudence stop the falling Tear;
 Nor let an unbecoming Flood
 Provoke a wise disposing GOD.
 Remember still with humble Awe,
Death came by breaking of GOD's *Law* :
 Then let us not count him severe
 When he removes our Friends most dear;
 For all have sin'd, we plainly know,
 And *Death*'s the smallest Debt we owe
 To GOD, whose holy Law we broke,
 And did refuse his gentle *Yolk*.
 But, O, the Goodness of the LORD
 That hath our dying Hopes restor'd,
Death is no real Punishment
 To any true and faithful Saint,
 'Tis but the Door that lets them in,
 Where everlasting Joys begin.

Then

Then let us bleſs our SAVIOUR GOD,
That pav'd the dark and gloomy Road,
And made the Punishment to prove
The Way to endleſs Joys above.

Ceafe then, my *Friends*, each dull Complaint,
Nor let your drooping Spirits faint,
Let *Faith* and *Hope* thus eaſe your Pain,

“ The Time is ſhort that doth remain

“ Ere we ſhall joyful meet again !

“ O happy Time when we ſhall meet

“ In endleſs Joys divinely ſweet !

“ *Death* then no more ſhall cut the Chain,

“ Nor ſhall we ever part again.

“ O with what Pleaſure and Surprize

“ Shall we (with Saints above the Skies)

“ Join in eternal Extaſies !

“ This World is but a Wilderneſs ;

“ Heav'n is our proper reſting Place ;

“ There, there the Weary are at Reſt,

“ Nor Guilt nor Fear does them moleſt !

“ There do they ſing and never ceaſe,

“ Nor faint nor tire in Realms of Peace :

“ Nay, there their Pleaſures far excell

“ The Pow'r of Thoughts or Words to tell !

“ And there we hope our *Friend* is gone

“ To theſe eternal Joys unknown !

“ Come, let us then our Grief forbear,

“ For this we have no Cauſe to fear :

“ But let us with the utmoſt Care

“ To follow her, our ſelves prepare ;

“ Then

“ Then shall we quickly too aspire,
 “ And join that blest immortal Choir. ”
 Let this, my *Friends*, your Spirits chear,
 And banish ev’ry gloomy Tear :
 Give all your Sorrows to the Wind,
 The LORD is gracious, just, and kind ;
 Then wait with Patience for the Hour
 When he your Comforts shall restore,
 Then Grief shall interpose no more.

}
}

Her E P I T A P H.

HERE we commit unto thy Trust,
O Grave! these dear *Remains* of *Dust*,
 Till the *Arch-Angel* from the Skies
 Shall shout and bid the *Dead* arise ;
 Then must thou ope thy Prison Door,
 And this dear *Captive* thence restore.

XXXXXXXXXXXXXXXXXXXXX

XXXVI. *The Blessing of the LORD*
is in the House of the Righteous.

Prov. iii. 33.

I.

O Happy, happy, Families,
 Where true Religion dwells !
 This, all corrupt and carnal Joys
 Abundantly excels !

II.

The Blessing of the LORD alway
 Is in the sacred House,
 Where they with constant Fervour pay
 Their Night and Morning Vows.

K

III. Their

III.

Their Night and Morning *Sacrifice*
(Of Prayer and of Praise)

Meet kind Acceptance in his Eyes,
And he approves their Ways.

IV.

All who obey his just *Commands*,
He in this World will bless;
And ev'ry Labour of their Hands,
He'll crown with kind success.

V.

Their *Children* like fair *Olive-Plants*,
He sets around their Board,
Like a young Age of rising *Saints*
To love and fear the LORD.

VI.

But some perhaps may here object,
“ How can these Words be true?
“ Don't oft the *Righteous* suffer Lack
“ Worse than the *Wicked* do. ?

VII.

“ Do not the Wicked oftentimes
“ Against their *Maker* spurn,
“ And flourish ev'n amidst their Crimes,
“ While *Saints* in Secret mourn? ”

VIII.

To this I answer, This is true,
For wise and holy Ends,
The LORD permits Afflictions too,
Sometimes to seize his *Friends*.

IX. While

IX.

While he permits the *Sons* of *Pride*
In mighty Pomp to shine ;
Tho' they his faithful *Saints* deride,
And mock at things divine.

X.

Yet is the LORD both just and wise,
Yea, holy good and kind :
This all the Faithful with their Eyes
Shall see, and truly find.

XI.

Tho' *Clouds* and *Darkness* veil his *Way* :
His *Foot-steps* are unknown ;
Yet *Truth* and *Justice* constantly
Surround his glorious Throne.

XII.

Each bitter Drop his *Saints* here taste
Is sweeten'd with his Love :
And, O, the blest immortal Feast,
Reserv'd for them above !

XIII.

His Rod and Staff are their strong Stay
Thro' this dark Wilderness :
His Smiles drive all their Fears away,
In ev'ry new Distress.

XIV

But on the Heads of haughty Worms,
He'll pour Destruction down ;
Ev'n *Fire* and *Brimstone*, furious Storms,
And endless Woes unknown.

XV.

The higher here on Earth they rise,
 And still the more they swell ;
 The greater shall be their Surprize ;
 The lower sink in Hell !

XVI.

Then wait with Patience, O ye *Saints*,
 Nor fear the *Tyrant's* Rage ;
 The LORD hears all your just Complaints,
 And will for you engage.

XVII.

Ye are his Fav'rites and his Choice,
 Fear not what Men can do ;
 He'll turn your Sorrows into Joys,
 And all your Foes subdue.

XVIII.

Commit your Way unto the LORD,
 And humbly wait his Will ;
 He'll faithfully perform his Word,
And your Desires fulfill.





XXXVII. *The Goodness of G O D recorded ; or, a Song of Praise to GOD for a plentiful Crop and a fine Harvest, after a very long and frosty Spring, and wet Summer.*
1754.

I.

COME, let us raise a sacred Song
To GOD, our Sov'reign King :
This well becomes each *British* Tongue,
And *British* Heart to sing.

II.

Britain is sure a fav'rite Isle,
Which GOD the LORD hath blest,
And made his Countenance to smile,
On her above the rest.

III.

Tho' in the Spring he seem'd to frown,
And we began to mourn,
And think that he was weary grown,
Nor would his Love return.

IV.

But soon he sent refreshing Drops
Upon the rugged Ground,
And made the Earth with plenteous Crops,
Of precious Grain abound !

V.

Then didst thou, LORD, the Clouds restrain
 From their accustom'd showers,
 'Till we had well secur'd the Grain,
 From their destructive Powers.

VI.

O! what a Debt of Thanks and Praise
 We owe to Thee, our GOD,
 For all the Mercies in our Days,
 Thou hast on us bestow'd.

VII.

But on our base Ingratitude
 Let's humbly now reflect,
 And think how we to praise our GOD,
 Most shamefully neglect.

VIII.

Our *Souls*, our *Bodies*, *Health* and *Food*,
 And ev'ry Thing we have,
 We owe to thee, our gracious GOD,
 Whose bounteous Hand them gave.

IX.

LORD, let thy Goodness melt our Hearts
 For our Ingratitude,
 And make us see our black Deserts,
 From Thee, our gracious GOD!

X.

O give us Grace that we may mourn
 For all our Follies past;
 And humbly now to thee return,
 Our gracious GOD, at last.

XI.

O GOD, let thy rich Blessing crown
Each Gift thy Hand bestows,
That we with thankful Hearts may own,
From whence each Mercy flows.

XII.

Then shall we leave upon Record,
Thy goodness in our Days ;
That ev'ry Age may trust thy Word,
And grateful speak thy Praise.

XXXVIII.

The convinced S I N N E R S Reflection and Resolution.

I.

I S not the Time already past,
Sufficient to suffice
My base corrupted Carnal Taste,
And my voluptuous Eyes ?

II.

Have I not *Satan's* Servant been,
And long at his Command
Perform'd the drudgery of *Sin*,
With willing Heart and Hand ?

III.

Long have I walk'd in the broad Path,
That leads to endless Woe ;
And shall I in this Road to *Death*,
Still thus unthinking go ?

IV. Is

IV.

Is it not Time yet to begin
 To think upon my Ways,
 To turn from ev'ry darling Sin,
 And make no more delays?

V.

What hath GOD's Patience so long stay'd,
 And shall I at it spurn ;
 While *Grace* (in all it's Charms display'd)
 Invites me to return ?

VI.

LORD ! shall I still thy Grace withstand ?
 Thy wholesom Counsels shun ?
 Rebell against thy kind Command,
 And haste to be undone ?

VII.

No ! LORD, my hard and frozen Heart,
 To melt does now begin :
 Thro' Grace I now resolve to part
 With ev'ry darling Sin.

VIII.

By thine almighty *Grace* subdu'd,
 Here at thy Feet I lie,
 Deploring my *Ingratitude*,
 And former *Enmity* !

IX.

I now adore thy matchless Grace,
 That op'd my sluggish Eyes,
 And let me see my dang'rous Case,
 And where my *Refuge* lies.

X. And

X.

And wilt thou, LORD, a *Wretch* receive,
So vile a *Wretch* as me,
Who hath been long to *Sin* a *Slave*,
A *Rebel* unto Thee?

XI.

Yet LORD, I find it in thy Word,
That whosoever believes,
Repents, and turns to thee the LORD,
Thy gracious Arm receives.

XII.

To this rich Promise I lay Claim,
O GOD of boundless Grace!
With contrite Heart, and humble Shame,
My Guilt I now confess!

XIII.

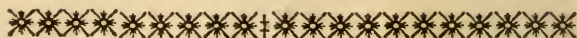
I now resolve thro' Grace divine,
I'll yield to *Sin* no more;
But now to thee myself resign,
No other GOD adore.

XIV.

But, LORD, my Resolution's vain,
In my own *Strength* to stand,
My *Lusts* will soon revive again,
If thou withdraw thy Hand.

XV.

Yet is thy *Grace* sufficient, LORD,
Therefore I trust in thee;
Let it (*according to thy Word*)
Sufficient be for me.



XXXIX.

The FALL and RECOVERY of M A N.

I.

HAPPY was our *first Parents* Case
 Ere *Sin* defil'd their *Frame* !
 In *Paradise* GOD did them place,
 To dress and keep the same.

II.

With his own *Image* they were blest,
 Sov'reign o'er all below ;
 Each *Fish* and *Fowl*, and ev'ry *Beast*,
 Did to their Scepter bow.

III.

All Things delightful to their Taste,
 In plenty there did flow:
 Yea, choice of *Fruits* for their Repast,
 Did in that *Garden* grow.

IV

Free Liberty they had to eat,
 Of ev'ry Tree save one :
 And pow'r to live in that blest State,
 While it they let alone.

V.

On this Condition did they stand,
 For them and all their *Race* ;
 Would they obey but this Command,
 Nor Life nor Joy should cease.

VI. But

VI.

But if they did presume to taste
Of that forbidden Tree,
Death should them instantly arrest,
And fill with Misery.

VII

Satan (with his malicious Mind)
Their happy State espied ;
And these rich Pleasures of Mankind,
He grievously envied.

VIII.

Thus fill'd with Envy at their State,
The *Serpent* he employs ;
And taught him with his base Deceit,
To tempt with unknown Joys.

IX.

Then presently the *Serpent* goes,
With *Satan* in him hid,
And craftily did then propose
The Fruit that GOD forbid.

X.

He told him (with his flatt'ring Lies)
That this surprizing Food,
Would open their beclouded Eyes
And make them wise as GOD.

XI.

Then prompted with ambitious Views,
To make their *Bliss* compleat ;
No longer could they then refuse
To taste the gilded *Bait*.

XII. But

XII.

But, ah! how soon (tho' too too late)
 Their Folly they did see!
 They saw the *Serpent's* base Deceit,
 And their own Misery.

XIII.

Terror appear'd on ev'ry Side,
 And in their deep Distress,
 They *Fig-leaf-Cov'rings* made to hide
 Their shameful Nakedness.

XIV.

The LORD came down (with angry Brow)
 T' avenge his injur'd *Grace* ;
 " *Adam*, (he called) where art thou ?
 " Why hidest thou thy Face ?

XV.

" What, hast thou eaten of that *Tree*
 " The which I did command,
 " Thou shouldst not eat thereof (said he)
 " Nor touch it with thy Hand ?"

XVI.

Adam no longer could withdraw
 From GOD's alseeing Eye ;
 Tho' he had broke his holy *Law*,
 From him he could not fly.

XVII.

Poor *Adam* then came trembling out,
 And thus replied he,
 " The Woman took of the same Fruit,
 " And also gave to me."

XVIII. " *Eve*,

XVIII.

- “ *Eve*, (then the great JEHOVAH said)
“ What’s this that thou hast done ?
“ Thy *Husband*, and thyself betray’d,
“ To Death and Woes unknown !”

XIX.

- “ The *Serpent LORD*, (replied she)
“ Did me indeed deceive ;
“ He took of this forbidden *Tree*,
“ And unto me did give.”

XX

- The LORD then to the *Serpent* said,
“ Because thou hast done this,
“ A Curse shall rest upon thy Head,
“ ’Bove every Beast that is.

XXI.

- “ Upon thy *Belly* shalt thou go,
“ And *Dust* shall be thy Meat :
“ And thou shalt be abhored too,
“ For this thy base Deceit.

XXII.

- “ And I’ll put Enmity betwixt
“ The Woman’s Seed and thee :
“ And thou shalt be with Envy vext
“ At my sublime *Decree*.

XXIII.

- “ The *Woman* she shall have a *Son*,
“ That on thy *Neck* shall tread :
“ He shall destroy what thou hast done,
“ And bruise thy cruel *Head*.

XXIV.

“ Thy Malice he shall only feel,
 “ In a distressive Hour,
 “ Biting with Envy at his Heel,
 “ While he destroys thy Pow’r.”

XXV.

Thus was the *Covenant of Grace*
 At first reveal’d to *Man* :
 And Hope restor’d to *Adam’s Race*,
 In this surprizing *Plan*.

XXVI.

The LORD then to the *Woman* said,
 “ Since thus thou didst transgress,
 “ Thy Troubles shall be multiplied ;
 “ Thy Sorrows shall encrease.

XXVII.

“ In Frailty shalt thou *Seed* conceive,
 “ With Pain thy *Children* bear :
 “ Thy *Husband* Rule o’er thee shall have,
 “ And thou his Pow’r shalt fear.”

XXVIII.

And unto *Adam* too he said,
 “ Woe shall attend thy Life ;
 “ Because thou hast me disobey’d,
 “ And harken’d to thy *Wife*.

XXIX.

“ The *Ground* is cursed for thy Sake,
 “ And henceforth shall it bear
 “ *Thistles* and *Thorns*, and I will make
 “ Thee earn thy *Bread* with Care.”

XXX.

From *Paradise* then drove he them,
(That sweet delightful Place)
To till the Ground from whence they came,
With Toil that ne'er should cease.

XXXI.

Instead of *Eden's Garden* fair,
They in the Wilderness
Must spend their Lives in Sorrow there,
And toil with sweat of Face.

XXXII.

Thus did their dreadful Woes come in
Like an o'erflowing Tide ;
They felt the dire Effects of *Sin*,
Soon as they disobey'd.

XXXIII.

But, O, the goodness of the LORD !
How boundless is his *Grace* !
He sent a *Saviour*, and restor'd
Our guilty fallen *Race*.

XXXIV.

He spake and bid four Thousand Years
Their hasty Course roll on,
And lo, the *Saviour* (CHRIST) appears,
The *Woman's* promis'd Son !

XXXV.

He, who from all Eternity
Was GOD's beloved Son ;
Is sent in *Man's* frail *Flesh* to die,
And for their Guilt t' atone !

XXXVI.

Behold the great *Messiah* comes,
 With Meekness in his Face !
 And *Man's* frail *Nature* he assumes,
 And suffers in their Place !

XXXVII.

Angels beheld his matchless Birth,
 With Wonder and Surprise,
 And down to spread the News on Earth,
 They gladly left the Skies !

XXXVIII.

Thus did the great *Messiah* come,
 Vile Rebels to set free :
 Born of an humble *Virgin's* Womb,
 Of mean and low Degree !

XXXIX.

And on these Terms he doth redeem,
 All them that do believe,
 Repent, and humbly come to him,
 His Graces to receive.

XL.

Such he restores to higher Bliss
 Than *Man* was in before !
 O *Man* ! astonish'd be at this,
 And his rich Love adore.

XLI.

The vilest Sinner he forgives,
 Who heartily repents ;
 And on his holy Name believes,
 And to him shews his Wants.

XLII.

He tenders his *Salvation* free,
That all may taste the same :
To Sinner's of what e'er Degree,
Halt, Maimed, Blind or Lamé !

XLIII.

Yea, lo, he sends his *Servants* forth
To *Hedges* and *High-Ways*,
T' invite all *Sinners* on the Earth
To come and taste his *Grace*.*

XLIV.

Thus hath he left without Excuse,
All the *Rebellious Race*,
Who obstinately do abuse,
The *Riches* of his *Grace*.

R E M A R K S.

I.

Thus may we see the happy State,
Man at the first was in :
And how all Troubles then took Date,
Just at the *Birtb* of *Sin* !

II.

Thus may we see the matchless Grace,
And goodness of the LORD,
That pitied *Man*'s rebellious Race,
And Heav'nly Hopes restor'd.

* Luke, XIV. 23.

III.

Well might the *Angel-minds* admire,
 At this surprizing Scene,
 To see their LORD in *Man's* attire,
 And dwell in *Flesh* With *Men*!

IV.

Here we may see the happy Case
 That faithful Souls are in,
 Who do partake of this rich Grace,
 And are redeem'd from Sin!

V.

They are redeem'd from *Satan's* Chains,
 And dreadful Slavery:
Heirs of the best that there remains
 For happy *Souls* on high.

VI.

And here we see the wretched State,
 That Sinners yet are in,
 Who still continue obstinate,
 The willing *Slaves* of Sin!

VII.

Th' old *Serpent's* *Vassals* still they are;
 Deceiv'd with flatt'ring Lies:
 They walk upon a dreadful Snare,
 While he blindfolds their Eyes.

VIII.

Upon the brink of endless Woe,
 With heedless Feet they run:
 Ah, will ye thus contented go,
 And haste to be undone?

IX.

Will Fear not drive, nor Love you draw,
Nor JESU's lovely Charms
Make your hard frozen Hearts to thaw,
And flee into his Arms?

X.

Hark how he calls to Sinners chief,
That are with Sin oppress'd,
"Come unto me, and find Relief;
"I give the *Weary Rest*.†

XI.

This Call (if slighted) will one Day
Make you with Terror quake,
When you must quit this Stage of Clay
For Hell's *infernal* Lake!

XII.

But LORD, our Arguments (alas!)
Are all in vain to draw,
'Till thou exert thy pow'rful Grace,
The Sinner's Heart to thaw.

XIII.

But, LORD! one Word of Sov'reign Grace;
One pow'rful Word of thine,
Will make the stoutest *Rebel* cease,
And all his Arms resign.

† Math. xi. 28, 29.



XXXIV.

O N T H E

Four last Things, (viz.)

DEATH, JUDGMENT, HEAVEN, *and*
HELL.

I. D E A T H.

I.

LO, DEATH the *King of Terror* rides
Triumphant thro' the World unseen!
The Monster *Sin*, 'tis him provides
With all his dreadful *Magazine*.

II.

Upon his pale, or sable *Steed*,
He rides with a resistless sway:
His awful Summons strikes with Dread,
And ev'ry *Mortal* must obey!

III.

O! the innumerable Darts
With which his pregnant *Quiver's* fill'd!
These he impartially imparts,
And none are from his Stroke conceal'd.

IV. Not

IV

Nor *Rich*, nor *Poor*, nor *Old*, nor *Young*,
From these his fatal Darts can fly :
The *High* and *Low*, the *Weak* and *Strong*,
Without Distinction round him lie.

V.

But why hath DEATH such potent Force,
And why so fierce his Arrows fly ?
SIN brought in DEATH, and so by Course
As all have Sinn'd so all must die !

VI.

But was this all the Punishment
That bold rebellious *Worms* must feel ;
Then they in *Sin* might rest content,
Nor fear his fatal *Shafts* of *Steel*.

VII.

The *Drunkard* then his Cups might quaff ;
The *Glutton* too his Palate please ,
And the *Profane* might swear and laugh :
The *Indolent* might take his Ease.

VIII.

Since all must die, they could but die ;
If DEATH did them annihilate,
Then might they leave this World with Joy,
For DEATH would pay their total Debt.

IX.

Or peevish Souls when tir'd of Life,
And Disappointments on them light,
With *Hemp* or *Steel* might end the Strife,
And bid this World of Cares *Good-night*.

But,

X.

But, Oh! the shocking awful Scene,
That after DEATH will straight ensue!
Vengeance will seize the Guilty then,
And pierce their Souls with Terror through.

XI.

Down in the black *infernal* Den
Where *Devils* and the *Damned* lie,
These must take up their Lodging then,
And that thro' all Eternity!

XII.

Then DEATH is sure an awful Scene,
However *Fools* may jeer and scoff,
And please themselves with Fancies vain,
And shake the fear of dying off.

XIII.

But, O! the dreadful mad Mistake
That such fool-hardy Souls will find,
When plung'd into th' *infernal* Lake
As soon as mortal Life's resign'd!

XIV.

Such is the woeful Lot of those
Who obstinate 'gainst GOD rebell;
When DEATH their nat'ral Eyes doth close,
Their Souls must ope their Eyes in Hell!†

XV.

Oh! Danger not to be exprest,
To live in Love, or league with Sin,
Each Day expos'd to DEATH's Arrest
When endless Torments will begin.

† Luke xvi. 23.

XVI

My Soul ! and canst thou thus remain
Contented here, and take thine Ease,
Whilst thus expos'd to endless Pain
As soon as DEATH thy *Flesh* shall seize ?

XVII

O dreadful Thought ! LORD, I adore
Thy Mercy infinitely great,
That did not cut me off before,
But let me see my wretched State !

XVIII

LORD ! hadst thou on a legal Score
With Justice strict upon me fell,
DEATH might have seiz'd me long before,
And sent my guilty Soul to Hell !

XIX

But, O ! forever be ador'd
Thy matchless Love, and sov'reign Grace,
That Hopes of Mercy are restor'd,
By CHRIST, to *Adam's* fallen Race !

XX

Since CHRIST did *Human-Flesh* assume,
And died to conquer DEATH and *Hell*,
And rose to make his *Foll'wers* Room
That they with him in Heav'n may dwell !

XXI

Peace then, ye *Saints* ; bid Fears be gone,
Since CHRIST for you hath conquer'd DEATH,
He'll also raise you near his Throne,
And make you *Conqu'ers* too thro' Faith.

Then

XXII

Then fear not *Hell* nor ghastly DEATH,
 Nor *Tribulations* here to come ;
 Believe in CHRIST with steady Faith,
 His Arm shall safe conduct you Home.

P O S T S C R I P T.

A Short ELEGY on the Death of
Mr. GEORGE GROVE, an Infant,

Who departed this Life November the 23^d 1754.
humbly Dedicated to his surviving Parents,
Mr. FRANCIS, and Mrs. MARY GROVE,
by their most humble Servant, J. M.

PEACE O my *Friends*, let not Excess
 Of Grief your tender Souls depress,
 Tho' a dear *Babe*, with lovely Charms
 Is snatched from your tender Arms ;
 Yet let this Thought your Spirits cheer,
 And stop the overflowing Tear ;
 Since GOD in Wisdom saw it best
 To take him to eternal Rest
 Ere he advanc'd to riper Years
 To be expos'd to fatal Snares ;
 Think then how gracious and how kind
 The Lord is, tho' we (Mortals blind)
 Can't trace the unknown Path he keeps
 Thro' Clouds of Darknefs, mighty Deeps !
 Who knows what unseen Dangers lay
 Before this *Infant* in the Way

When

Which GOD foresaw, and thought it best
To take him to a Place of Rest !
How weak, alafs, is *human Sense*
To trace the Depths of Providence !
Let's then with humble Minds adore
Those *Myst'ries* which we can't explore ;
And render to the LORD the Praise
That's due to all his Works and Ways !
Thus let your Sorrows be suppress'd,
And ease the Troubles of your Breast :
This is the only Way to find
Comfort to cheer a troubled Mind.



II. J U D G M E N T.

I.

BEHOLD the Day ! the awful Day
Is hastening on apace,
When *Heaven* and *Earth* shall pass away
Before the *Judge's* Face !

II.

When CHRIST the Sov'reign *Judge* shall come
And in the Clouds appear,
All *Mankind* then their final Doom,
With Grief or Joy shall hear.

III.

In glorious Pomp and bright Array,
Shall he that Day appear :
The Earth shall tremble at his Sway,
And shaking of his Spear.

M

IV. Lo-

IV.

Legions of *Angels* then shall stand
 Around his *Judgment Seat* ;
 Attending on his great *Command*,
 As *Ministers of State*.

V.

The great *Arch Angel* then he'll send,
 His dreadful *Trump* to sound :
 The noise of which each *Tomb* shall rend,
 And shake the solid *Ground* !

VI.

The *Dead* shall open then their *Eyes*,
 At that surprizing *Sound* !
 And come forth to the great *Affize*,
 And stand upon the *Ground*.

VII

Not one forgotten or unknown,
 Shall then in secret lie,
 But all shall come forth, ev'ry one
 Before the *Judge's Eye*.

VIII.

Those burnt with *Fire*, and those devour'd
 By *Fish* or *Fowls* that flie ;
 Each *Atom* shall be then restor'd
 With perfect *Symmetry*.

IX.

He'll give his *Angels* then *Command*
 To bring his *Children* forth,
 Out of each far and distant *Land*,
 From *East*, *West*, *South* and *North*,

These

X.

These will he set on his *Right-Hand*,
As *Shepherds* part their *Sleep* :
The *Wicked* on his Left shall stand,
And proper Distance keep.

XI.

And ev'ry Eye shall then behold
The Glory of the LORD :
Those that him bought, he that him sold,
And all that him abhor'd.

XII.

Tho' when to save the World he came
He was of them despis'd :
They shall behold him now with Shame,
And horribly surpriz'd !

XIII.

O! with what trembling Hearts and Eyes
(Before his awful Bar)
Shall stand his bitter Enemies,
And dread the unequal War !

XIV.

Then he in *Judgment* shall proceed ;
The Books shall open'd be,
And ev'ry *Criminal* (with dread)
Shall his *Indictment* see.

XV.

Conscience shall witness to their Face
How they in former Times
Slighted the gracious Calls of Grace,
And hug'd their darling Crimes.

XVI

But first to those on his Right-Hand,
The Judge shall then proclaim,
“ Well done, ye Faithful ; my Command
“ Ye kept, and own’d my Name.

XVII

“ Come, ye Beloved, and possess
“ The *Kingdom* long prepar’d
“ For you, ere Time began its Race :
“ ’Tis your divine Reward.

XVIII

“ Ye lov’d my Name, believ’d my Word,
“ And wish’d my Cause success:
“ Your Alms you freely did afford
“ To mine, when in Distress.

XIX

“ These I accept as done to me,
“ And will the same Reward :
“ To Crowns ye shall exalted be,
“ And reign with me your LORD.”

XX

Oh! with what Pleasure and Surprise
Will they this Sentence hear!
To Heav’nly *Mansions* then they’ll rise,
Triumphing thro’ the Air.

XXI

But, O, how will the guilty Croud
(That on the Left shall stand)
Tremble to hear the Judge aloud
Pronounce with stern Command,

Depart

XXII

- “ Dpart from me, ye wicked Race,
“ To everlasting Fire :
“ Ye who refus’d to seek my Face,
“ And pleas’d your base Desire.

XXIII

- “ In *Luxury* ye spent your Store ;
“ My Favours ye abus’d ;
“ While ye the *Hungry* at your Door,
“ Your wasting *Crumbs* refus’d.

XXIV

- “ Now this from me is your Desert,
“ Go and forever dwell
“ With *Devils*, ye shall feel the Smart
“ Of quenchless Flames in *Hell*.”

XXV

- Then presently shall they retire,
And into Hell be hurl’d ;
While Storms of *Brimstone* (all on Fire)
Shall then consume the *World* !

XXVI

- To *Rocks* and *Mountains* then they’ll call,
To fall on them to hide ;
But their Petitions then will all
Be utterly deny’d !

XXVII

- What dreadful Terrors then shall seize
On these rebellious Souls !
No dainty Dishes there to please,
Nor Conscience drowning Bowls !

But

XXVIII

But endless Torments will begin
 To seize on them that Day :
 And for the short Delights of *Sin*
 They dearly then must pay !

XXIX

Ô Sinners ! then without Delay,
 A friendly Caution take ;
 And to prepare for that great Day,
 Each darling Sin forsake !

XXX

The Joys and Terrors of that Day,
 Do all our Thoughts surpass !
 LORD ! make us Wise that now we may
 Improve our Day of Grace.

XXXI

That we before thy Face may stand,
 On that tremendous Day,
 Among the *Sheep* on thy Right-Hand,
 And cloth'd with white Array.

XXXII

Whatever else, LORD, thou deny'st,
 O ! let us this obtain !
 That we may praise thy Love in CHRIST
 In an eternal Strain.

HEAVEN



III. H E A V E N.

I.

HE A V'N ! O the sweet delightful Place !
How it revives each pious Mind,
To think when here prepar'd by Grace,
They there shall endless Pleasures find !

II.

When *Faith* and *Hope* have fixt their **Eyes**
On these celestial Joys above ;
All earthly Glories they despise,
And count unworthy of their Love !

III.

Here *Faith* beholds the slaughter'd **LAMB**,
Standing amidst his **FATHER's** Throne ;
And *Hope* rejoices in his Name,
That doth for all her Guilt atone !

IV

Yea, pious Souls by Faith behold
The glorious *City* of their **GOD**,
Whose Streets are pav'd with purest Gold,
And there they hope for their Abode.

V.

The *Architeſture's* ſo divine,
The glorious Building ſo complete,
'Tis far beyond a *Human* Mind
It's matchleſs Beauties to relate !

The

VI.

The brightest Things beneath the Skies
Are Metaphors too mean and base,
To form Ideas to our Eyes,
Of that transcendant glorious Place.

VII.

But holy *Faith* can there behold,
Beauties more glorious and refin'd,
Than the most pure refined Gold,
And precious Stones of ev'ry Kind!

VIII.

Tho' precious Stones, and purest Gold,
Are Metaphors to set it forth;
And richest Things of earthly Mold,
Yet all too mean to speak its Worth.

IX.

But to the carnal earthly Mind,
These Things appear but dull and dry;
As *Pearls* when cast before the *Swine*,
No Beauty there can they espy.

X.

But what does holy Souls delight
Is not the *Walls* of *precious Stone*,
Nor *Golden Streets*, but the sweet sight
Of GOD upon his glorious Throne!

XI.

'Tis there the great J E H O V A H reigns,
Whose Beams create eternal Noon:
His Light the radiant Sun out shines
Far more than *Phæbus* doth the *Moon*.

Likewise

XII.

Likewise the happy Company,
That round his spacious Throne adore
The Glory of his Majesty,
His *Wisdom*, *Justice*, and his *Pow'r*.

XIII.

His glorious *Ministers of State*
That round at proper distance stand,
And humbly on his Orders wait
To execute each great Command!

XIV.

Those *Myriads of Angels* bright,
Who chearfully perform his Will,
With utmost Vigor and Delight,
Nor Pain nor Weariness e'er feel!

XV.

Beside the bright celestial Throng
Of Souls redeem'd by JESU'S Blood;
How they adore with Heart and Tongue
The matchless Glories of their GOD.

XVI.

Thus Faith (by *Revelation* taught)
With Joy beholds the Things unseen:
But when our Feet shall there be brought,
What endless Pleasures will begin!

XVII.

Here darkly we as thro' a Glass
Behold the Glory of the LORD;
But when we see him Face to Face
What matchless Joys will it afford?

This

XVIII.

This, this surpasses ev'ry Thought,
And fills our Souls with sweet Desire ;
O! when shall we be thither brought
To join the bright *celestial Choir* !

XIX.

Since *Faith* affords so much Delight,
What must the full *Fruition* be,
When we the Beatific Sight
In everlasting Light shall see !

XX

O happy entertaining Thought !
May this excite us to prepare ;
That we may in due Time be brought
To these eternal *Mansions* fair.

XXI.

In order hereto let us then
For sake each foolish vain Delight ;
And bravely quit ourselves like Men,
The holy *Christian-War* to fight.

XXII.

Let's oft on Contemplation's Wings
To these celestial *Mansions* rise,
And view by Faith the glorious Things
Above these ruinable Skies.

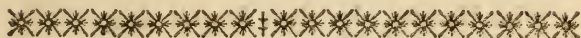
XXIII.

Then shall we on all earthly Things
Look down with holy sweet Disdain !
Despise the Crowns of *earthly Kings*,
As empty Trifles poor and mean.

XXIV. Then

XXIV.

Then shall we see far brighter Things
Laid up for us above the Skies :
Then shall we long for *Angel's* Wings
To bear us where our Treasure lies.



IV. H E L L.

I.

H E L L ! O the dark Abyfs of Woe,
Where GOD's tremendous Vengeance reigns !
There the Impenitent must know
The Weight of his eternal Chains !

II.

Far from the Beams of heav'nly Light,
The dark *infernal* Region lies ;
And adding Horror to the Night,
Sulphureous Vapours constant rise !

III.

There *Satan* the first Traytor lies,
With all his black rebellious Crew :
How Justice dash'd 'em from the Skies,
And down to *Hell* did them pursue !

IV.

Confin'd in that prodigious Lake
They lie beneath GOD's dreadful Rod !
And ev'ry Sinner there must take
His Part, who flights the Calls of GOD.

V. And

V.

And O the matchless Pains they feel !
 Their bitter Groans, their deep Distress
 O'ertops the brightest *Poet's* Skill
 Their boundless Horror to express !

VI.

With Hunger, lo, their Bowels pine,
 With Thirst their Throats are all on Flames !
 And lo, instead of Bread or Wine,
 Their only Food's sulphureous Streams !

VII.

Their Torments for Variety,
 Are *Heat* and *Cold* in dire Extreame ;
 Now frozen stiff perhaps they lie,
 Anon in dreadful raging Flames !

VIII.

They feel the bitter Pangs of Death,
 Yet never can their Souls expire :
 Upheld by GOD's almighty Breath,
 Which still maintains the quenchless Fire.

IX.

And what adds Horror to their Grief,
 Is everlasting black Despair !
 No glim'ring Hopes of a Relief
 Can ever be expected there.

X.

But endless Torments Night and Day,
 And Woe and Grief in ev'ry Form :
 And on their Vitals there must prey
Conscience, that dire immortal Worm !

XI. O

XI.

O how they long and wish for Death,
And gnaw their everlasting Chains :
Curse GOD that still maintains their Breath,
Which still augments their dreadful Pains !

XII.

Likewise to aggravate their Woe,
Out of their Dungeon Heav'n they 'spy &
And pious Souls, that here below
Despis'd their vain pernicious Joy.

XIII.

Those they abhor'd with bitter Spite,
And us'd with Cruelty and Scorn :
Now these they see array'd in White,
And glorious Crowns their Heads adorn !

XIV.

O ! how 'twill grieve their Hearts to see
Those whom they hated, rais'd on high,
While they for evermore must be
Confin'd in hellish Flames to lie.

XV.

While *Conscience* rends the gauling Wound,
Reminding them of former Times,
How they despis'd the Gospel Sound,
And hug'd their dear beloved Crimes.

XVI.

While hellish *Fiends* do them upbraid
With all their past Iniquities :
And Grief and Woe from every side,
Join to augment their Miseries !

N

there

XVII.

There, not one pitying Eye is found,
To sooth their Grief or dry their Tears ;
But endless Terrors them surround,
And everlasting gloomy Fears.

XVIII.

The *Atheist* there no more believes
That there's no Sin-revenging GOD :
His Pow'r and Justice he perceives,
And groans beneath his dreadful Rod.

XIX.

The *Drunkard* there no more does Laugh,
And cheer his Heart with Beer or Wine :
There's not a Cup for him to quaff,
To chase the Sorrows of his Mind.

XX

The *Glutton* with luxurious Meat,
Can't please his raging keen Desire :
He there can nothing find to eat,
But Rocks of Brimstone all on Fire !

XXI.

The *Worldling* there can't hug his Gold,
Nor smile to see his Heaps increase,
For which he Soul and Body sold,
To everlasting dire Distress.

XXII.

The base *lascivious Wretches* there
Can't gratify their lewd Desires ;
But groan they must in black Despair,
Where Life, nor Misery expires.

And

XXIII.

And how the *Swearers* there do roar,
Bound with immortal Fetters strong ;
And curse themselves for evermore,
With Flames of Lightning on each Tongue.

XXIV.

The *Lyars* too shall also know,
And own the Truth of God's own Word,
When plung'd into the Gulph of Woe,
For ever banish'd from the LORD *.

XXV.

And the *Voluptuous* also there
Shall find no entertaining Games :
No *Music* to delight the Ear,
But dreadful Groans, and hid'ous Screams !

XXVI.

Yea, ev'ry *Sinner* there shall find
All their Delights for ever fled :
While Conscience gnaws their troubl'd Mind,
And Flames of Brimstone form their Bed.

XXVII.

O! dreadful State of endless Grief,
In everlasting Flames to lie ;
To long for *Death* to bring Relief,
Yet *Death* for ever from them fly !

XXVIII.

LORD ! I adore thy matchless Grace
That hast not cast my guilty Soul
Into that black and dismal Place
Where fiery Billows constant roul !

* Rev. xxi. 8.

XXIX.

Had it not been for JESU's sake
 My Soul might long ere now been there,
 Roaring amidst that dreadful Lake,
 In everlasting black Despair.

XXX.

LORD! that I may these Horrors shun,
 O let me now obtain thy Grace!
 And clothe my naked Soul upon
 With JESU's perfect *Righteousness*.

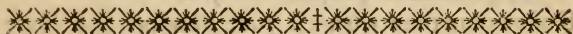


E P I T A P H S.

I. On Mr. JOHN SIMONS,

An Acrostic.

JEST not at *Death* ; for who can save,
Or rescue from the gloomy *Grave* ?
Here, lo, I lie, cut down tho' Young,
Nor will the *Reader's* Days be long :
Swift do your fleeting Moments fly,
In haste comes on Eternity !
Mortals, then ere it be too late,
O think upon your future State ;
Now, is the only Time you have,
Soon you'll be silent in the Grave.



II. On Mr. GEORGE GROVE, the
Infant before mention'd.

GRAVE ! to thy cold and grasping Arms,
Entrust we these delightful Charms
Of precious Dust ; 'till CHRIST shall say,
Resign, O *Grave*, thy conquer'd Prey.
Gladly this *Infant* then shall rise,
Evade thy Arms and climb the Skies !
Grieve not ye tender *Parents* dear !
Rejoice in Hope ; dull Thoughts forbear :
O think how this dear *Babe* shall rise
Victoriously, and mount the Skies,
Employ'd in heavenly Extasies !



III. *On Mr. Joseph Barber, an Infant,
who departed this Life, Nov. 19. 1755.*

JUST nip't amidst his op'ning Bloom,
O here the lovely Infant lies!
Secur'd from all the Ills to come,
Ere the tempest'ous Billows rise.
Peace then, ye Parents, hope at least,
His Soul is safe among the Blest.
But think, ye young, and thoughtless Tribe,
And bid each vain Delight adieu:
Remember, none pale Death can bribe,
Behold he stands prepar'd for you.
Endeavour then with all your Pow'rs
Rightly t' improve your present Hours.

The END of the FIRST PART.



Divine Miscellanies;

O R,

SACRED POEMS.

P A R T II.

Sacred to Practical Virtue and Holiness.

*The Author's APOLOGY to the CLERGY
of the CHURCH of England.*

Reverend Gentlemen,

THE following EPISTLE being directed to your Church by Way of Exhortation, Admonition and Instruction, it may be looked upon by you as an arrogant Attempt; and you may (perhaps) say, "Who is this meddlesome Fellow, that makes this bold Attempt, to offer such an Epistle to the Church of England? Sure it is one that has more Assurance than good Manners!" But pardon me Gentlemen, if such a Query, or Accusation should be made concerning the unworthy Author,

thor; let the following Account suffice for the former, as the following APOLOGY may probably do for the latter. viz,

To satisfy the curious Enquirer I give the following Account of myself, as,

FIRST I am a Stranger. Secondly I am a Layman, and that of the lowest Rank. Thirdly I profess myself a *Protestant*, and a sincere Lover of all true *Christians*, who love our LORD JESUS CHRIST in Sincerity, and bear his Image, whether in the *Church of England* or not. And this I offer for the principal Reason, why I have taken upon me to publish the three following *Epistles*. But I proceed no farther in this Account of myself; what I have already said on this Head, may appear despicable to some, and superfluous to others.

But to proceed in my *Apology* according to Promise, I shall (with all due Reverence and Submission to you and your sacred Office) lay down the following Reasons in Answer to such Objections as I expect to be made against the first *Epistle*, as first, if it be objected that I have gone out of my own Province, (by my own Confession of being a *Lay-Man*) and have usurpt upon yours,

In answer to this, abundance of *Scriptures* I might quote for my Defence, but I shall trouble
you

you but with this one, viz. *Luke ix. 49, 50.* And John answered and said, *Master, we saw one casting out Devils in thy Name ; and we forbid him, because he followeth not with us. And Jesus said unto him, forbid him not : for he that is not against us, is for us.* Now I refer it to your candid Judgments, whether or not I am against you. I think it will appear plain that I am on your Side. And whether it is lawful, and expedient for Laymen thus to exhort, admonish, and instruct, I appeal to *Scripture, Reason, and History ;* and these I find on my Side. Instances of this in abundance might be produc'd, were it as needful as it is easy ; but I think it is entirely needless to use any more Arguments to prove it since I know of none that deny it. But if it should be objected again, *They were, or ought to have been, better qualified for this Work than thou art ?*

This I own ; yet notwithstanding, it is certainly every Ones Duty to do what he can in this Way : And we are told, *That GOD accepteth a willing Mind, according to what a Man hath, and not according to what he hath not.*

But if it should be again objected, *That the variety of excellent Books already extant, and the Sermons daily delivered from the Pulpit, seem to render such weak Attempts as this useless.*

In

In answer to such an Objection as this (should it be made,) I own that there are abundance of excellent Books extant, as also many excellent Discourses daily delivered from the Pulpit; and were the Cure actually effected thereby, it would render all other Attempts of this Kind needless: But daily Experience doth too plainly testify that the Contagion of Profaneness is still raging amongst us; and that, notwithstanding all these excellent Antidotes against it.

Can it then be thought unnecessary for any one to do what they can to prevent this violent stream of Wickedness, that is like to deluge the World again?

But it may perhaps be objected again, *Why is this Epistle directed to the Church of ENGLAND? Are there no Breakers of these Commands but us?*

In answer to this I reply, it is Matter of Lamentation to every serious thinking Mind, that there are so many of every Profession of *Christians* amongst us, who do so little regard these Holy *Commandments* of GOD, tho' they all profess that they believe it is their Duty to observe them: Nor do I accuse the *Church* of ENGLAND with this more than others: But one would think that the Members of the *Church* of ENGLAND should be more circumspect in the discharge of this Duty

y than any other, upon account of this excellent Order. Yet notwithstanding this, and all other Motives in your Constitution against the violating of the Laws of GOD, it is too evident that it is little regarded by many. For I have in my own Observation, seen and heard many who profess themselves Members of this National CHURCH, that will even dare to jest at *Death*, make a mock at *Hell*; yea, and laugh at the most important *Truths* in the *Word* of GOD, and make them but Matters of Sport and Merriment; and even in their Mirth, (as well as in their Passion) will call to their Maker for Damnation on their own and others Souls! These Things (I say) I have been Eye and Ear Witness to. But I suppose that you of the sacred Function may be intire Strangers to such horrid Conversation, because I think the very Presence of a Reverend Divine, would deter such Wretches from such intolerable Conversation. This is the principal Reason why I have made this Address to the *Church* of *England*; and in my Opinion it is a very just one: For who can see their Fellow Creatures thus running headlong into Destruction, and not pity them? And it is poor Charity (I think) to pity and make no Attempts to assist, especially when there is any Appearance of doing any good! As if a Man were a drowning, and another that saw him would not try to help him: This would appear very hard Hearted indeed! And are not
those

those in a far more dangerous Condition which I have just mentioned ? Therefore I am perswaded that this is my Duty, let the Issue be what it will ; And thro' the Grace of GOD assisting me, I am resolved to do it, tho' the Success should be never so small.

It is true I have had but small Success, when I have reprov'd some of these ; especially the *Swearers*. Some of them (as I said before) I have found entirely Atheistical, breaking all Bounds, They will not scarce form an Excuse, but are resolv'd to go on without either Fear or Thought.

Others I have found of another Degree, who plead Excuses : Some will plead, *They believe it is no Harm, because they think none ; they wish no Body any Ill, tho' they thus speak.* Others, *That they never swear but when in a Passion, and then they cannot help it.* Others again will plead, *That those that refrain swearing are sly, and will cheat and lie, tho' they will not swear !* Others will plead Excuse from the Practice of those who are in higher Stations : Nay, they will even affirm *That you, their Ministers will do so, as well as any of 'em, and therefore they think they are partly tollerated.* But how true or false this Accusation is, I pretend not to determine, (being a Stranger) but I have endeavour'd to answer, and confute this, and all such vain Excuses that I have

have met with from such notorious Offenders, in the following EPISTLE; and have also endeavoured (to the utmost of my Power) to exhort them to true Repentance, both by Threatnings and Promises from the Word of GOD; and I could find no better Argument to plead than that excellent *Response* which you have in your Order of reading these holy *Commandments*.

But let none think that this is any Ways intended to reproach, either you, the REVEREND CLERGY, or the *Laity* of the CHURCH of *England*; or to cavil at any of your sacred Constitution. No, GENTLEMEN, far be it from me, for I here declare before that GOD, who seeth the Secrets of all Hearts, and before whom we must all shortly appear, that I have no such unworthy View or Design.

And I appeal to him, who is the *Searcher* of all *Hearts*, whether Love to the Souls of my fellow Creatures, and a Desire to promote his Glory was not my principal Design: And if it please him, who is the FATHER of *Lights*, and the *Author* and *Giver* of every good and perfect Gift, to give a Blessing to this weak Performance, and make it instrumental to his own Glory, in converting one Soul from the Error of his Ways, I shall count myself abundantly recompensed for all my Pains, however this may be despis'd by Men.

O

Now

Now, Reverend GENTLEMEN, I humbly lay this at your Feet, desiring your Approbation no farther than *Truth* and *Justice* will admit: And to conclude at present, I heartily wish all your faithful Labours may be crowned with abundant Success: And may the *Spirit* of CHRIST guide you into all *Truth*, and make you the happy Instruments in his Hand, to convince, and convert many Souls to himself; and may the CHURCH of *England* (now militant) shine more and more with Truth and Purity, 'till she become a Part of the CHURCH *Triumphant* above, this is the earnest Desire and fervent Prayer of,

Reverend GENTLEMEN,

Your most obedient humble Servant,

J. M.



E P I S.



EPISTLE I.

The INTRODUCTION.

WHEN ye, my Friends, approach the sacred
Place,

Jointly to seek the GOD of *Jacob's* Face,
'There ye attend to hear the holy Law,
'That struck the trembling world with humble awe,
When great JEHOVAH did himself come down
To write this Law upon the stubborn Stone,
How easily the stubborn Stones receiv'd
Each sacred Stroke, JEHOVAH there engrav'd!
But, ah, how hard it is to write this Law,
On Men's hard frozen Hearts, that will not thaw
By all the melting Flames of heav'nly Love,
Sent to this sinful *Nation* from above!

Now each great Precept of this holy Law,
Let us review with Fear and humble Awe,
And well examine our own Heart with Care,
To see if these *Commands* are written there:
And if they are, let's thankfully adore
GOD's matchless Goodness, and infinite Power:
But if they're not, let's give him then no Rest,
'Till by his Grace they're on our Hearts impress.

A P R A C T I C A L
P A R A P H R A S E
O N T H E

Ten Commandments:

E X O D U S XX.

Humbly addres'd to the Church of England



I.

I AM the LORD thy GOD (*JEHOVAH* said)
Who hath redeem'd thee by my powerful Aid
From Egypt's Bondage, and hath set thee free ;
Therefore thou shalt have no more GODs but me.

Ye cry for Mercy with apparent Awe,
O LORD, incline our Hearts to keep this Law!

Now when we seek our *Maker's* gracious Aid,
To guide us in his holy Paths to tread,
We ought with Care, and holy Zeal to see
That our whole Hearts do with our Lips agree ;
Else we before our *Maker* shall be found
Like tinkling Brass, a vain and empty Sound.

Examine then with holy jealous Care,
When ye to GOD present this humble Pray'r,

“ Am

“ Am I resolved now (with all my Heart)
 Freely from ev’ry Idol-Lust to part,
 That doth in any Opposition stand
 Against my *Maker* in this great Command?
 Is he my GOD, and he my Choice alone,
 And JESUS CHRIST his great co-equal Son,
 Together with the sweet celestial Dove,
 Are these the Objects of my Faith and Love?
 Do I believe this glorious Mystery
 Of the eternal glorious *Trinity*,
 In Essence *One*, and yet in Persons *Three*?
 And that they’re not divided nor confus’d?
 And are their Names by me with rev’rence us’d
 And if I do, what Reason can I give
 Why I this dazzling Mystery believe?
 Is it because I have it by Tradition?
 Or as it is a *Scripture* Proposition?
 Well, if I count this holy Doctrine true
 (That *Atheists* bold, nor *Infidels* e’er knew)
 Tho’ I cannot this Mystery explore,
 Do I this GOD unfeignedly adore,
 And daily long to know and love him more?
 Is he the Centre chief of my Desires;
 The only Object that my Soul admires?
 And do I long to see his glorious Face,
 And be a Miracle of sov’reign Grace,
 To dwell for ever in his kind Embrace?
 And do I long his glorious Name to praise
 In everlasting sweet celestial Lays?

“ Or do I rather make this World my Trust?
And this my God, a Heap of glit’ring Dust?
Do I indulge some dear beloved Sin?
Search, LORD, and make thy Tabernacle clean,
For lo, I know thy quick All-piercing Eye
Sees ev’ry Secret that doth in me lie!”

Now thus commune with your own Heart and see
If your Petitions and Desires agree.
Such serious Self-Enquiry is the Way
That leads to Regions of eternal Day.

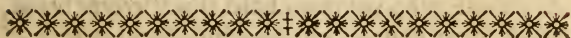


II.

THOU shalt no Kind of graven Image frame,
Of the Celestial or Terrestrial Name:
Thou shalt not bow to any such thy Knee,
Tho' with a vain Pretence to worship me;
But only in mine own appointed Way,
To me, thy GOD, thy humble Homage pay;
For I the LORD thy GOD have jealous Eyes,
And visit oft the gross Iniquities
Of Parents on their future rising Race,
Who break my Laws, and trample on my Grace;
But shower my Mercies often from above,
On thousands, who my righteous Precepts love.

*Ye cry for Mercy with apparent Awe,
O LORD, incline our Hearts to keep this Law!
Examine*

EXAMINE then with Care if ye live in
The practice of this GOD provoking Sin:
Whether or not ye do too much adore
Those sacred *Altars*, which ye bow before.
I judge you not; only let Conscience speak,
And say if ye this holy Precept break.



III

*THOU shalt not take my holy Name in vain,
Nor dare my glorious Attributes profane;
For I, the LORD, will not them guiltless hold,
Whoever dare be thus profanely bold.*

*Ye cry for Mercy with apparent Awe,
O LORD, incline our Hearts to keep this Law!*

Now suffer me a friendly Word to speak
To such as do this holy Precept break,
The first are those who without Fear or Awe,
Partly thro' Ignorance do break this Law,
By taking GOD's most holy Name in vain,
In a meer heedless and unthinking Strain;
And in their common Talk, or Mirth they'll say,
"O GOD! O CHRIST! GOD blefs me! oft say
they:

And many more such vain unthinking Words,
Their common Talk and common Mirth affords;
Yet think this is no Harm: O gross Mistake!
Doth this not plainly GOD's Commandment break?

His

His Name must be rever'd with humble Awe,
 By ev'ry one that would obey his Law.
 Remember this in all your Conversation,
 For 'tis no vain nor needless Exhortation.

The second *Sort* to whom I now would speak,
 Are those who yet more bold this *Precept* break,
 With bitter Oaths, and dreadful *Imprecations*,
 The Product of their mad unruly Passions.
 But think (I pray) when ye this Prayer make,
 Ye, who so freely this *Commandment* break.
 O think (I say) how vain your Breath is spent
 To cry for Mercy, and yet not repent!
 To cry for Grace, your frozen Hearts to thaw,
 And to incline them to obey this Law:
 And is not this your *Maker's* Name to mock,
 And turn all your *Dovotion* to a Joke?
 For if repeating pious Forms be all,
 Ye *Christian Worship*, ignorantly call,
 A *Parrot* then may be a *Christian* too,
 And pray as fervent and devout as you.
 O dreadful Impudence! consider well
 If this be not the ready Road to Hell.

But thus I've reason'd sev'ral Times with you,
 And some have own'd that what I said was true;
 But some have said, " We often strive in vain
 Such hasty Words intirely to refrain,
 For when provok'd our Passions so prevail
 That all our best Endeavours often fail."

To

To such I answer, your *Endeavours* all }
Are none (I doubt) or else but very small, }
When ye so freely for *Damnation* call.
Oh ! did you know but what *Damnation* is,
Your Hearts would tremble at such Words as this !
O dreadful State, forevermore to dwell
Down in the black *infernal* Lake of Hell !
In Fire and Brimstone, black sulphurious Streams,
And envious *Devils* feeding still the Flames !
This is their Food, and for their Music too,
They've endless Wailings and immortal Woe !
Then let this shocking Word no more be nam'd,
To wish yourselves, or any other damn'd.

Some will at Trifles cry, GOD's *Blood* and
Wounds !

O dreadful Words how shocking are their Sounds,
If CHRIST did suffer *Wounds*, and shed his *Blood*,
To purchase Pardon with that precious Flood
For Rebels, who had broke his *Father's* Law,
One well might think each frozen Heart should
thaw :

For without this all *Mankind* must have fell
Down to th' *infernal* Lake where *Devils* dwell !
But can you hope for Pardon thro' his Blood,
Who thus ungratefully affront your GOD ?
O gross Presumption ! speedily repent,
Else nothing will your endless Woe prevent.

But some will say, “ Ah, this is no such Crime
As you would represent it in your Rhyme ;
Else

Else wise and learned Men would stand in Awe,
 And not so freely dare to break this Law;
 For ev'n our Rev'rend Clergy oft we see
 Will curse and swear, and drink as fast as we:
 Yea, any common *Vice* that can be nam'd
 Will they commit: Then why should we be
 blam'd?

Altho' (tis true) they sometimes teach this Way,
 Ye must not do like us, but as we say,
 But surely if they thought it were so bad,
 They never would presume to be so mad:
 Therefore we'll take our Chance, for we shall
 speed

No worse than Thousands, who do thus proceed:
 For tho' some will not swear they'll basely lie,
 And that is worse." This is their common Cry.

To this I answer, Ah! presumptuous Fools!
 What think you then that this GOD's Anger cools?
 And that because your Company is great
 That this GOD's flaming Vengeance will abate,
 O gross Mistake! what, have ye never read
 What wretched Crouds the fatal *Broadway* tread,
 That leads to endless Woe, and dire Despair,
 Whilst Life's strait Path that leads to *Man-*
 sions fair,
 Hath only here and there a *Traveller*? *

The num'rous Heaps in Hell yield no Relief,
 But sadly aggravate each others Grief;

And

And those especially, who oft have been
Tempters, and Part'ners in each others Sin.
Did Numbers 'bate GOD's Wrath in any Ways
To the *old World* in Righteous *Noah's* Days,
When only *Eight* in all the World were found
That fear'd the LORD, and all the Rest were
drown'd ?

Or *Sodom*, where were found but only *Three*
That wou'd believe, and from GOD's Vengeance
flee ?

On all the *Cities* of that wretched *Plain*,
Fierce Storms of Fire and Brimstone GOD did rain,
Because Transgressors were so num'rous grown,
They urged him to pour his Vengeance down. *

Then flatter not yourselves that Numbers great
Will any Ways GOD's flaming Wrath abate :
Plead then no more, " This is so common grown
And us'd by some who wear the sacred Gown."
Whatever Patrons ye pretend to plead,
These will at last stand you in little Stead.
Again ye plead, " This Crime it is but small,
And doth not for such heavy Judgments call."

O gross Mistake! ye Swearers, blush for Shame,
When ye prophane your *Maker's* holy Name,
When ye before his awful Bar must Stand
To answer for your breaking his Command,
Where will ye then find out your sound Excuses
To screen you from his Wrath for such Abuses ?
Will this serve Turn to say that Thousands more
Did so as well as you, both Rich, and Poor ?

* Gen. xix. 24, 25

Or that your Rev'rend Clergy did the same,
 Therefore ye thought ye were not much to blame?
 Or that ye thought the Crime it was but small,
 Tho' ye did often for Damnation call,
 Ye thought no Harm, and wish'd No-body ill
 When these sad Words your wicked Mouths did
 fill ?

May we not then suppose the JUDGE to say
 To you at the great awful Judgment Day,

“ Come forth, ye Rebels, now ye shall receive
 What ye so often from my Hands did crave ;
 Ye did (instead of fearing my great Name)
 With Oaths and Imprecations me blaspheme,
 Yet say ye thought it but a trifling Crime,
 Because my Patience waited so long Time ;
 And that because it was so common grown,
 Therefore ye thought that I would never frown.
 Ah ! stupid Fools, whose Reason Lust hath
 choak'd,

Thought ye I was a GOD that would be mock'd?
 Such gross Mistakes shall now be all reveal'd,
 Altho' my Justice hath been long conceal'd,
 Ye now shall feel the Fury of my Rod,
 And know that I am the Almighty GOD.
 Depart from me, ye Wicked and profane,
 Who did not fear, but took my Name in vain ;
 And if you think the Numbers that have been
 Partakers with you in this heinous Sin
 Will now afford you any kind Relief,
 Or in the least abate your endless Grief,

“ G

Go then and see what Comfort ye can take
With Many such in the *infernal Lake*."

Think now, ye *Swearers*, how ye then will dare
To plead such Reasons at your *Maker's Bar*:
Such Arguments (you'll find) will all be vain,
And only aggravate your endless Pain.
O *Swearers* then, consider and repent,
And so avert this dreadful Punishment.
To think this Sin is small is meer Delusion,
And this at last you'll find to your Confusion.
This *Sin* hath sev'ral heinous Aggravations,
As you may see in these short Observations.

'Tis breaking the first Table of the *Law*
(And this I think should strike each Heart with
Which doth peculiarly to GOD pertain, [Awe,
"Thou shalt not take my holy Name in vain."

Secondly, there's no Profit ye can plead
That e'er could tempt you herein to proceed,
But vile Presumption, Pride, or wilful Spite,
That made you thus to sin against the Light.

Thirdly, it is most base *Ingratitude*,
Thus to provoke a GOD so kind and good,
Who gave ye Tongues to bless his holy Name,
If thus you use them to profane the same.

Fourthly, 'tis also gross *Hypocrisy*,
When for his *Grace* ye humbly seem to Cry,
T'incline your Hearts to keep this holy *Law*,
With great Appearances of humble Awe.

Fifthly, ye teach the rising *Generation*
To do so to, without Consideration.

This is the Reason why so many do,
 This dang'rous Track so eagerly pursue.
 This makes the burden'd *Earth* with *Groans*
 complain

To bear a Load of Wretches so profane,
 Who boldly take it's *Maker's* Name in vain.*

Thus far I've spoke only to you who swear
 With small Remorse, and yet do not forbear,
 But or thro' *Custom*, or sometimes thro' *Passion*
 Practice this Sin, or some perhaps for *Fashion*,
 O shameful Practice in a *Christian Nation*.

But I'd almost forgot one prime Objection,
 Which ye retort with so much keen Reflection,
 To wit, *That those who will not Swear will Lie,*
And that is worse. To which I here reply,

I shall not stay to contradict this Charge,
 Because I don't intend here to enlarge;
 But now consider, if this *Charge* were true,
 It would not be the least *Excuse* for you!

Lyars I don't pretend to justify,
 Them I intend to speak to by and by:†
 But next consider this (I pray) likewise,
 If ye ben't guilty too of telling Lies;
 And if you be (as I have Cause to fear
 Most of you are, who are so apt to swear)
 Then think how vain this Argument ye use,
 Ye only hereby do yourselves accuse.

Consider then and let your Conscience speak,
 Whether or not both these Commands ye break!

* Rem. viii, 22.

† See the 9th Commandment.

Nay, is not this a base malicious Spite
 Against the Men who strive to walk upright?
 Because they cannot run with you to Sin,
 Therefore ye cry, "*They're Hypocrites within!*"
 Thus ye usurp upon your *Maker's* Part,
 Whose Right alone it is to judge the Heart :
 Man's Eye the outward Part can only judge,
 GOD only knows what in the Heart doth lodge.
 Censorious judging then avoid with Care,
 For all must stand before their *Maker's* Bar,
 And shall impartially be judged there.

Now the last Sort to whom I here would speak
 Are those who yet more bold this *Precept* break ;
 Who boldly and presumptuously rebell,
 As if they were in haste to plunge in Hell !
 But stay a little whilst my Words ye hear,
 Will nothing stop you in your mad Career ?
 Are ye so stout, and so Hell-hardy bold
 As thus to think ye ne'er can be controul'd ?
 Ah ! stupid Fools ! How long d'ye think 'twill
 hold ?

Can't he (d'ye think) 'gainst whom ye now
 rebell,

Soon blast your Pride, and all your Stoutness
 quell,

And dash you down into the lowest Hell ?

O think on this before it is too late,

Ere Death hath ended your probation State !

Consider now how ye can bear to dwell

With endless Burnings in the Lake of Hell ? *

* *Isai. xxxiii. 14.*

Where Fire and Brimstone, black Sulphurous
Streams,
Still add fresh Fuel to the raging Flames !
Then Conscience too (that never dying Worm)
Will gnaw your Hearts in the most woful Form.
Then will ye curse yourselves for wretched Fools,
That did despise all *Wisdom's* choicest Rules !
And gnaw your burning Tongues with endless Pain
With which ye did your *Maker's* Name profane !
Consider this, ye that forget the LORD,
Before he draws his awful glitt'ring Sword ;
For if his Anger once begin to glow,
He'll dash you down to everlasting Woe.

But some perhaps will at my Counsel spurn,
And my Advice only to Laughter turn,
Because th' old *Serpent* craftily doth teach 'em,
That GOD's avenging Rod shall never reach 'em†
And thus they build their Hopes on flat'ring Lies,
Alas ! when will the wretched Fools be wise.
Are ye so strong to bear the dreadful Load,
The Vengeance of a pure Sin-hating GOD ?
Well ; ye may Laugh, and Mock, and Sneer,
and Scoff,
And put the thoughts of *Death* and *Judgment* off ;
But they will come, perhaps ere you're aware,
And you'll stand speechless at your *Maker's* Bar.

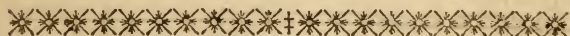
But yet would ye but heartily repent,
There's Hopes you might this endless Woe pre-
vent ;

† Gen. iii, 4.

But if ye don't while yet 'tis call'd, *To Day*,
All Hopes will be forever fled away.
Delay not then one Day ere you begin
To turn to GOD, and leave each darling Sin,
Lest Death o'ertake you! quickly it will come,
And then you're fixt for your eternal Doom:
Then, then there is no Hopes of Pardon there!
Nothing remains but Terror and Despair!
Whilst Life remains there's Hope if ye repent,
Ye may escape this endless Punishment,
But after Death, no Hope remains at all,
For none can then your dreadful Doom recal,
Now if this friendly Counsel ye despise,
And still against the Light will shut your Eyes,
Here I must leave you your own Souls to
murder,

I've said enough, so I proceed no further,
But beg that GOD' by his almighty Pow'r,
May turn your Hearts, and work th' effectual
Cure.

Here I conclude what I intend to say
To you, who do this *Precept* disobey:
GOD grant that it may have some good Effect
On all, who do this holy Law reject.



IV

REMEMBER *still the sacred Sabbath-Day,*
To keep it Holy to the LORD alway.

*On six Days of the Week shall Work be done,
 All that is just and right beneath the Sun:
 But lo, the Seventh's a Day of holy Rest,
 Whereon shall labour neither Man nor Beast:
 For on six Days the LORD made Heav'n and
 Earth;*

*To Sea and all therein he then gave Birth;
 But on the Sev'nth he from his Works did rest,
 Wherefore the LORD the holy Sabbath blest,
 And hallow'd it, that Man might do the same,
 In Honour of his great CREATOR's Name.*

*Ye cry for Mercy with apparent Awe,
 O LORD, incline our Hearts to keep this Law!*

* But do ye think, my *Friends*, this is enough,
 Just whilst ye are beneath the sacred Roof,
 To cry for Mercy, and for Grace t'incline
 Your Hearts to keep this holy Law divine;
 Then straight return to sinful Vanity,
 And is not this most gross Hypocrisy?
 But now that none may this Commandment break
 Thro' Ignorance, or out of blind Mistake,
 I'll here describe how many diff'rent Ways
 Men may profane the holy *Sabbath* Days.

* Note, I don't enter here into any Dispute about keeping the first, or seventh Day of the Week; for I confess myself to be of the same Opinion with the CHURCH of ENGLAND in this; and am satisfied from Scripture the first Day of the Week is the Christian-Sabbath, though not mention'd here.

Now

Now those who spend the *Day* in idle Sloth,
And those, who do what is forbidden both,
In Thought, or Word, or Deed; in Work, or Play,
All these are Breakers of the *Sabbath-Day*.
And whatsoever Station Men live in,
This is a very GOD-provoking Sin:
Yet is it aggravated more or less
In ev'ry one according to their Place.
Now suffer me a friendly Word to speak
To all, who do this holy Precept break.

O tremble then, ye Men of high Degree,
Who by your Pow'r, or lawless Liberty
Make Men transgress, or by your base Example
Make many on this holy Precept trample.
Your's is a high Degree of Aggravation,
And brings Destruction on a sinful Nation.
Sad Proofs of this the Scripture doth afford,
And dreadful Threat'nings also from the LORD,
Against all those who break this holy Law;
Let this strike ev'ry Human-Heart with Awe.
Examine then those idle *Country-Wakes*,
A Custom which, this holy Precept breaks!
Tho' this curs'd Seed it seems at first was sown
By a strict Order from the *English Throne*.*

* (Viz.) The Book of Sports, first publish'd by King JAMES I. And republish'd again by King CHARLES I. (suppos'd by the Influence of Archbishop Laud.) Wherein was contained a free Liberty for all manner of Sports and Pastimes on the Lord's-Days in the Afternoon. And every Church Minister was obliged to read it in the Church on the Lord's Day, or else to lose their Places. See the History of the King's of England.

Strange Act indeed ! What then were Men too
Holy,

That they must thus be forced into Folly ?

They're not so now (I think) if none withstand it

They'll Sin enough tho' they be not commanded !

Yet they were thought (it seems) too Holy then

That they were forc'd the *Sabbath* to profane !

Audacious Rulers sure ! inspir'd from Hell

That made them thus in Wickedness excell :

That nothing less would please their vicious
Taste,

Than thus to have JEHOVAH's Laws suppress !

Like *Jeroboam* who did in Vice excell,

And caused *Israel* also to rebell.

'Twas not enough (it seems) for them to Sin,

But they by Force must needs draw others in !

But thanks to GOD our gracious Rulers now

Do no such base immoral Laws allow :

Yet this curs'd Seed hath took so deep a Root

That to this Day 'tis scarcely rooted out :

And yet our *Civil Laws* no Man can blame,

But those who ought to execute the same.

Ye *Officers*, who are in Pow'r and Place,

Why do ye not such Wickedness suppress ?

Constables and *Church-Wardens*, why do you

Such base unlawful Wickedness allow ?

Ye know you are by solemn Oaths ordain'd

To see the *Sabbath* be no ways profan'd*.

* See their Oaths at the Visitation.

Ye ought t'inspect the Men of ev'ry Trade,
Nor let it be a Day of Traffick made: (are
'To search each tipling House where Drunkards
When they should to GOD's holy House repair,
Survey the Streets and Fields where many play,
And see that none profane the Sabbath-Day.
This is your Duty; but if ye neglect,
What can ye from the LORD of HOSTS expect,
But certain fearful looking for of Wrath,
And everlasting Mis'ry after Death?

Consider this, and plead not Ignorance,
For that I'm sure must be but vain Pretence.

Ye who are *Parents* I would next address,
Who also do this holy Law transgress;
And set your Offspring base Examples too,
That they may after the same Manner do.
Some of you by your boundless Toleration
Do oft corrupt the rising Generation;
Parents I've heard upon the *Sabbath-Day*
Say to their *Children*, "Go your Ways to play."
Nay, this is here so very common grown
That few will at this sinful Custom frown,
But rather think it is an harmless Thing,
And so this great Command away they fling,
This great Command of GOD the sov'reign
King!

O gross Mistake! or rather willful Error!
How will ye stand before the awful Terror
Of the great Judge, when he to Earth descends
To judge his *Foes*, and recompence his *Friends*?

Such

Such are his *Friends*, who love and stand in Awe,
 And such his *Foes*, who disregard his Law;
 But who can be thought fitter Heirs of Hell,
 Than those who teach their *Offspring* to rebell?
 Consider this, ye *Parents*, now in Time,
 And no more think this is a trifling Crime:
 Are ye not charg'd by GOD's most holy Word,
 To train your Children up to fear the Lord? *
 And shew them what great Things he's done
 for you,

That they may trust, and love, and fear him too? †
 Consider this, ye that forget the LORD, ‡
 And disregard the *Precepts* of his Word,
 Before he rouze for you his dreadful Ire,
 And dash you down to everlasting Fire.

Ye who are Masters, I would next advise,
 That ye your Pow'r discreetly exercise,
 O'er all who your domestic Servants are,
 Their Souls are under your paternal Care.
 Suffer them not by either Work or Play,
 E'er to prophane, the holy *Sabbath-Day*.

If this ye do, the LORD will surely bless,
 And give each Labour of your Hands Success, }
 And make your Comforts daily to encrease: }
 But if ye this neglect, think how you must }
 Give an Account of what was in your Trust, }
 To the great awful Judge supreme and just! }

Ye *Children* too, who are in youthful Days,
 Spend not your *Sabbaths* now in idle Plays.

* Eph. vi. 4. † Deut. vi. 7. ‡ psal. l. 22.

Consider now, if ye your *Sabbaths* spend
In holy Duties, GOD will be your Friend.

But if you spend them now in Vanity,
The LORD will be your dreadful Enemy!

And now I humbly would myself address,
To all, who do this holy Law transgress,
In Thought, or Word, or Deed, or idle Sloth,
Think ye the LORD will not with you be wrath?
Then read these Texts of Scripture here below,
And then consider if these Things be so. *

Again consider, if it does afford
You no Delight to serve and praise the LORD,
Then how unfit ye are for Heav'n above,
Where all their Work is only Praise and Love.
Think how displeasing Heaven would be to you,
Were ye but now admitted thereunto !

Just so 'twould please a stupid Ass to bring,
Him to the Palace of some noble King,
Where choicest Music of all Sorts are play'd,
And curious Complements are also paid ;
His braying Throat would all the Music spoil,
And all the sweetest Harmony defile.

Ev'n so 'twould please an unregen'rate Mind
Were it in Heav'n, it could no Pleasure find,
No more than Diamonds, or a golden Mine,
Would please the Fancy of a loathsome Swine.
But don't deceive yourselves, none thus unfitted
Shall ever be within Heav'n's Gates admitted.

* Neh xiii. 18. Exod. xxxi. 14, 15. Numb. xv. 36. Jer. xvii. 27.
Isa. lviii. 13. Ezek. xx. 12---17.

And Equals too, that they should do the same
To such as they'd have others do to them.

This is the large Extent of this Command,
As *Scripture* gives us plain to understand.
And now let each (according to their Places)
Examine well themselves in all these Cases.
Parents and Children is the first Relation
Which I exhort to Self-Examination.

Now 'tis the Inferior's Place first to begin,
T' examine if they dutiful have been.
Ye Children, then examine now I pray,
And see if ye your Parents well obey.

C H I L D R E N.

“ **A** M I a Child under my Parents Care?
Do I submit to them with Love and Fear?
Do I still Honour them with due Respect,
Nor their Commands, or good advice reject?
And when they chide, or are sometimes severe,
Do I with Patience, and Submission bear?
When they reprove, or sharply me correct
Do I submit with humble due Respect?
Or when their Tendernefs makes them forbear
The *Rod* oft'times when I deserve severe,
And they my Faults do but with softness chide,
When from my Duty I have turn'd aside:
Does this still melt my Heart, whilst I with fear,
And filial Love their friendly Counfels hear;

Q

Because

Because I find it in GOD's holy Word,
*Children obey your Parents in the LORD?**"

Now those who are such dear beloved Ones,
 The LORD doth chuse for Daughters and for
 Sons.

Learn well your Duty here, while Life remains,
 And GOD in Heav'n will well reward your
 Pains.

But those, who are quite of another Sort,
 And do but at their Parents Words make Sport,
 And wilfully against them still rebell,
 These are (no doubt) the stubborn Heirs of Hell!
 And if they do not speedily repent,
 They surely will be quickly thither sent.

And ye, who are arriv'd at riper Age
 Before your *Parents* leave the dusky Stage,
 See that ye use them still with kind Respect,
 And their Necessities no wise neglect;
 But daily help them with your earthly Store,
 If Providence hath put it in your Pow'r,
 And Need require before their Warfare's o'er. }

This is contained in the *fifth* Command,
 As CHRIST hath given us to understand. †
 And whilst your Duty, thus you plainly see,
 Woe to you if you disobedient be;
 For surely if this Duty ye neglect,
 The LORD at last will also you reject:
 But if ye thus perform it faithfully,
 He'll never let you Losers be thereby.

* Eph. vi. 1. † Matth. xv. 5, 6

P A R E N T S.

LET *Parents* next examine thus their Hearts,
 And see if they with Prudence act their Parts.
 "Am I a *Parent*? Do I then take Care
 To know when to correct, and when to spare?
 Do I with Prudence, not with Fondness Love,
 With Care my *Children's* little Faults reprove?
 With sharper Strokes correct their larger Crimes,
 Shewing the Dang'rousness of *Sin* betimes!
 Do I (according to GOD's holy Word)
 Teach them betimes to know and fear the LORD:
 Setting a good Example in their sight,
 That they in Virtue's Ways may take Delight;
 And do I with, and for them daily pray,
 That GOD would guide them in his perfect Way,
 And so prepare them for his heav'nly Bliss,
 Where endless Joy and perfect Pleasure is?
 Do I likewise with honest prudent Care
 Provide them *Food* to eat, and *Clothes* to wear,
 According as my Station will afford,
 By the kind Providence of GOD the LORD?
 And do I them impartially Respect,
 Not loving some, while others I neglect?
 And when true *Virtue* doth a difference make,
 Do I distinguish some for *Virtue's* sake?

Now, have my *Children* prov'd to me ungrateful,
 (A Principle which is of all most hateful)
Conscience, pray tell me, is the Fault mine own
 By some imprudent Conduct I have shewn?

Have

Have I been too indulgent, or severe,
 Or have I us'd these Means with prudent Care,
 The Rod, Advice, and humble fervent Pray'r?
 Speak *Conscience* now, and give thy Verdict in,
 And shew me truly where my Fault hath been."

O happy *Parents*, if your *Conscience* tell
 Ye have in all these Things behaved well:
 But if your *Conscience* herein you accuse,
 See that you now more prudent Methods use.

Husbands and Wives is now the next Relation
 That's here to try by Self-Examination.

W I V E S.

"A M I a Wife? Then do I still submit
 Myself unto my *Husband* as is fit? *
 And do I make GOD's Word my constant Guide,
 Fearing from that bright Rule to turn aside;
 Knowing I am an *Emblem* of the Church,
 Where no Deceit or Wickedness should lurk?
 Is my *Adorning* not vain outward Dress,
 But *Faith* and *Love* and ev'ry *Christian Grace*?
 Do I each vain and foolish Fashion hate,
 Wearing my Raiment, modest, clean and neat,
 According as my Station may afford,
 With all Humility before the LORD?
 Do I my Body faithfully preserve
 In *Chastity*, nor from my Husband swerve?
 Or do I gossip after idle News,
 While I neglect the Business of my House?"

* Eph v 22

Con.

Conscience, now speak and freely tell thy Tale,
For unto thee I humbly here appeal."

O happy Wives, if thus your Conversation
Be order'd with all holy Observation!
For thus the holy Women did of old,
Which to this Day is to their Honour told.*
Thus shall your Price be of more value far
Than all the *Gems* that in the *Indies* are!
Ye need not then adorn yourselves with Gold,
For ye are of a much diviner mold.

H U S B A N D S.

" **A**M I a Husband? Do I then demean
Myself with Prudence, as I ought herein?
Are Wives an Emblem of the Church, then I
An Emblem am of CHRIST the LORD on high!
And do I then still strive to imitate
This glorious Pattern, void of all Deceit?
Do I my Wife unfeignedly respect,
As CHRIST the Church? Or do I still neglect
Some special Duties which to me belong?
LORD, search my Heart, and shew me what
is wrong.

Am I still loving, faithful, just, and kind,
And always of a sympathizing Mind?
And do I likewise honestly provide
Things to supply her Wants on ev'ry Side?
And do I strive that we at last may be
Joyful Companions thro' Eternity?

Q 3

* I Peter iii 5, 6

19

Is this the Point to which I daily steer
 With all my Might, with Heart and Mind sincere?
 Let Conscience now the Matter fair decide,
 And shew me where I've from my Duty stray'd."

O happy Husbands, if ye thus pursue
 The Paths of Duty, faithfully and true!
 Husbands and Wives who thus perform their Parts,
 Shall always have true Comfort in their Hearts.
 O happy Families where e'er such meet,
 Their Lives must needs be most exceeding sweet!
 And whatsoever they on Earth possess
 The Lord will them with heav'nly Comforts bless.
 And now let this excite each wedded Pair
 To strive that they may of these Comforts share.

Masters and Servants I would next advise,
 Thus to commune with your own Hearts likewise.

S E R V A N T S.

YE Servants then, this is your proper Task,
 First to begin, your Consciences to ask,
 " Am I a Servant? Do I then pursue
 My Master's Business faithfully and true;
 Not only when my Master standeth by
 (As if I only aim'd to please his Eye)
 But do I faithfully perform each Part
 As to the Lord, with Singleness of Heart:
 Not grudgingly, and with unwilling Mind
 But cheerfully with all my Will resign'd,
 Ev'n tho' my Master's froward and unkind:

" Knowing

Knowing I have a Master, ev'n the LORD
Who will my faithful Service well reward ? " *
O happy Servants, if ye thus behave,
Ye of the LORD shall Wages good receive ;
If thus ye faithfully serve CHRIST the LORD,
A Crown of Glory shall be your Reward.
But those who are purloining and unjust,
Dishonest and unfaithful to their Trust,
These also shall receive their due Reward,
Ev'n Wrath and Vengeance from the Righteous

(LORD. †

M A S T E R S.

MASTERS, now my Advice is next to you,
That ye examine in this Manner too,

" **H**ATH Providence advanced me to be
A Master having Servants under me ?
Then do I to my Servants also give
Such Things as I would willingly receive,
If Providence divine had chang'd the Case,
And I had been now in my Servant's Place ?
For have I not a Master too on high,
Before whose holy, quick, All-piercing Eye,
My Thoughts, my Words, and all my Actions lie
Who will without respect of Persons judge
The haughty Master, and the lab'ring Drudge ?
And, O my Soul, what tho' I here possess
A large Estate ; yet still I must confess
I'm but a Steward ; and I know like way
That soon will come the awful reckoning Day,

* Eph. vi. 5-8. Col. iii. 24. † Col. iii. 25.

When

When I must give Account, of what I've done
 With all that I possess beneath the Sun!
 Then if I have my Master's Goods abus'd,
 Or any of them indiscreetly us'd,
 How shall I stand before my sov'reign's Face,
 If he should doom me to that dreadful Place
 Of everlasting Misery and Pain,
 Where his just Vengeance doth forever reign?
 Well, do I then to ev'ry one impart
 Their full Reward, with chearfulness of Heart!
 Do I likewise (as knowing 'tis my Duty) *
 Take care of all the Souls that are about me?
 Do I as carefully my Servants check
 When they do any of GOD's Precepts break
 As if they did their proper Work neglect?
 Conscience now speak, and tell me plain and true,
 Whether or not my Duty thus I do;
 For this I know thou wilt speak Truth at last,
 When I before GOD's Bar am quit or cast;
 Therefore it is my grand Concern to know
 Whether thou wilt accuse me there or no."

O happy Masters, who with Zeal pursue
 Those holy Paths the antient *Patriarchs* knew!
 But those, who walk in the contrary Road,
 Shall also have their just Reward from God. †

Rulers and Subjects is the next grand Case
 That's proper now to mention in this Place.

* Gen. xviii 12. † Col. iii. 25. James v. 1-5.

S U B J E C T S.

“ **H**A T H Providence allotted me to be
 A Subject under Mens Authority?
 And am I then a faithful loyal Friend
 Unto the civil Pow'r, by which I'm screen'd
 From all the Malice of my vicious Foes,
 Who would my rightful Liberties oppose?
 For were it not for civil Laws and Pow'r,
 The Wicked would the Righteous quite devour.
 These civil Pow'rs are all of GOD ordain'd
 That Justice may be on the Earth maintain'd:
 Then whofo dare presume to speak a Word
 Against these Pow'rs, doth speak against the
 LORD,

Who hath ordained them on Earth to guard,
 His People safe from the Oppressor's Sword. *
 Then do I duly send my Pray'r on high,
 For Kings and all plac'd in Authority; †
 That GOD may 'stablish this our *British* Throne,
 And make it pure and gracious like his own?
 Do I likewise (whatever others do)
 Full Tribute pay to whomsoever due? ‡

Now were the civil Pow'r to grow severe;
 In temp'ral Things, would I with Patience bear?
 But if they would my Conscience also bind,
 Do I resolve (thro' Grace) with humble Mind,
 And holy Courage, still to stand my Ground,
 When Persecutors would my Hopes confound?

* Rom. xiii. 1---5. † I Tim. ii. 2. ‡ Rom. xiii. 8.

But, O! what Cause have we to bless the Lord,
Who doth such Liberties to us afford !

Makes our successive Princes just and kind,
And gives our Fears, and Dangers to the Wind !
Let Sons of Hell and *Rome* their Lies still forge,
Sill do I pray, GOD bless our sov'reign *George*,
With Length of Days, Prosperity and Peace,
True Wisdom, Faith, and ev'ry christian Grace:
And when he lays his earthly Scepter down,
May he in Heav'n receive a glorious Crown ?"

Thus let each Subject strictly search his Heart,
To see if he performs a loyal Part,
Toward those Ministers, GOD hath ordain'd,
To see that Truth, and Justice be maintain'd.
This is the Duty of each sev'ral one,
That lives beneath our gracious *British* Throne.

But now to make my promis'd Task compleat,
I must address our sov'reign Pow'rs of State ;
Tho' some may think 'tis Arrogance in me,
To speak to Men of such sublime Degree,
But that I may keep by Truth's sacred Side,
The holy Scriptures shall be here my Guide ;
Therefore I hope none will the same decry,
But such as Scripture's sacred Truth deny.

R U L E R S.

NOW let our gracious Sov'reign thus appeal
To GOD, and Conscience with a holy Zeal ;
"Hath GOD repos'd in me this sacred Trust
To rule a People num'rous as the Dust ?

Do

Do I like *Solomon* sincerely pray,
 LORD, give me Wisdom to direct my Way!
 I ask not Riches, nor for Length of Days,
 Nor for the Necks of my proud Enemies,
 But for true Wisdom to direct my Way,
 That I the Scepter righteously may sway? *
 Do I like *David* (his good Sire likewise)
 Sill set the LORD my GOD before mine Eyes
 Knowing that he continually doth stand
 As an Inspector still at my right Hand? †
 Do I likewise with him myself behave
 So that no wicked Thing to me shall cleave? ‡
 The stand'ring Tongue, the wicked froward
 Proud and malicious do I make depart? [Heart,
 And do I set mine Eyes upon the Just?
 In such alone do I repose my Trust?
 GOD's holy Word have I hid in my Heart,
 Resolving from its Rules ne'er to depart?" *
 Thus hath (I hope) our gracious Sov'reign done
 Like holy *David*, and wise *Solomon*;
 Therefore let ev'ry Subject then impart,
 True Love to him with faithful loyal Heart.

MINISTERS of STATE and MAGISTRATES.

YE States-Men too, in whom he hath put Trust,
 Search now your Hearts if ye do right and just
 And Magistrates of ev'ry Rank Likewise,
 Search now your Hearts with fair impartial Eyes,

* II Chron. 1, 9, 10. † Ps. xvi, 3. ‡ Ps. ci, 2---5. * cxix, 11.
 And

And in this Manner ye may also try
 If Conscience will you fairly justify.
 “ Hath GOD by his kind Providence ordain’d
 Me here to see that Justice be maintain’d?
 Then do I with a true and upright Heart
 My legal Pow’r, with faithfulness exert?
 Or have I taken Bribes to blind the Eye,
 And pass’d the Rich, tho’ base Transgressor by?
 Or have I help’d to frame pernicious Laws
 T’ oppress the poor, ev’n in their righteous Cause,
 Can I with holy *Job* to GOD appeal,
 That he would all my secret Crimes reveal?” *

O happy Statesmen! yea thrice happy sure,
 Whose Consciences like *Job*’s are ever pure!
 And happy also is the Magistrate,
 Whose Heart like *Job*’s abhoreth all Deceit.

CLERGY and Laity, I’d next advise
 Thus to examine your own Hearts likewise,
 To see that ye do each perform his Part,
 With holy Zeal, and Uprightness of Heart.

L A I T Y.

NOW in this Manner ye your Hearts may search,
 Ye who are Members of th’ establish’d Church,
 “ Do I myself with Decency behave
 Toward my Pastor, modestly and grave?
 Do I with constant Diligence attend
 Upon his Ministry, my life t’ amend?”

* Job. xxxi

Do I with Love his Admonitions hear?
His just Reproofs with humble Patience bear?
Do I esteem him for his Office highly,
And not as those who do reproach him flyly?
If he is faulty do I humbly mourn,
And not as those who do to Laughter turn
All his Missteps, and thence a License take
That they more freely God's Commands may
break?

Ah! shameful Practice! common in this Nation,
Which surely will bring endless Condemnation.
Do I toward his Living give my Part
With willing Mind, and Chearfulness of Heart?"

Thus having done let Conscience fairly shew
Whether or not your Duty thus ye do:
And if your Conscience does you plainly tell
You have those Duties all performed well,
Ye may rejoice; but if it does accuse,
Repent, amend, ere ye the Season lose.

C L E R G Y.

YE Rev'rend Clergy, next consider well,
And unto Conscience make a fair Appeal,
To see if ye likewise perform your Part
Toward your People with an upright Heart.

But you may think (perhaps) I'm here too bold,
And like the *Scribes* and *Pharisees* of old,
With frowning Brow ye may retort me thus,
" Pray who art thou, that thou instructest us ?

R

A

A base unworthy Layman poor and mean,
 And now to teach thy Teachers dost begin? *
 'Tis not thy Place to speak but only hear,
 Therefore thy farther Arrogance forbear."

To this I answer, (tho' it be not nice)
 A Fool may give a wise Man good Advice :
 If mine be such, then pray the same receive,
 And this is all of you I humbly crave ;
 But if its foolish, trivial and vain,
 When I have spoke I'll not reply again.

Now this I humbly offer, if you please,
 To try yourselves with Questions such as these,

" Have I obtain'd this Honour of the LORD,
 To be a Preacher of his holy Word ?

Do I with constant Labours Day and Night
 Study to know my Master's Will aright ?

Or do I often spend my Nights and Days
 In idle Pastimes, and voluptuous Plays ?

Am I a bright Example to my Flock ?

Or do I make Religion but a Joke ?

Do I with holy Zeal my People warn,
 Exhorting them to mind their great Concern :

Shewing the dreadful Danger they are in,
 While they remain in love or league with Sin ?

Or do I run with them to mad Excess
 Of vicious Riot, Games and Drunkenness ?

Hath Providence allotted me a Place
 Whereby I do abundant Wealth possess,

* John ix. 34.

And do I much thereof continually
 To charitable Uses well apply ?
 Or do I rather love to take mine Ease,
 And spend it all in vile luxurious Ways ;
 Hiring a Curate for a very Trifle,
 While I my Conscience daily strive to stifle ?
 But know I not, Conscience will speak the Truth
 Ere long, tho' I at present stop its Mouth ?
 Am I exalted to an Office high
 Over my Brethren in Authority ?
 Then do I mind my Master CHRIST's Command
 Which he did give his *Twelve* to understand ? *
 Do I still imitate the great Saint *Paul*,
 Who was a bright Example for us all ?"
 Let Conscience answer now each short Enquiry,
 According as the Circumstances vary,
 And if your Consciences you justify,
 Then you have Cause of inward Peace and Joy ;
 But if they do against you Witness bear,
 Then ye may know that ye have Cause to fear.

Now if this Counsel's good, I pray receive it,
 Tho' I confess 'twas but a *Fool* that gave it :
 But if 'tis Arrogance, I'll own my Crime,
 If in just *Balances* you'll weigh my *Rhyme*,
 And then let *Truth* the Matter fair decide,
Truth's sacred Censure humbly I'll abide.

I own I've spoke my Mind both blunt and plain,
 But Evil be to them, who Evil mean.

* Math. xx. 25--27.

Now each Superior and Inferior Case,
Which I propos'd to mention in this Place,
I have gone thro', and hope I've none offended,
But if I have 'twas no wise here intended.

Now *Equals* of all Ranks, I next advise
To search your Hearts with fair impartial Eyes,
And see that ye unto each other do
Just as you'd have your Neighbours do by you.
This is CHRIST's *golden Rule*; * and 'tis a
Shame

That any one, who bears the Christian Name }
Should this neglect, or disregard the same.

'Tis not enough to render Love for Love,
If ye would CHRIST's sincere Disciples prove,
But ye must also render good for ill,
If ye would be his happy Fav'rites still. †

Now who so strives not thus to walk at least,
They are but almost Christians at the best,
And vainly bear the holy Christian Name
While thus they walk contrary to the same.

Thus have I briefly spoke (tho' blunt and plain)
To all those Cases in a homely Strain:
And now let all a friendly Warning take,
And no more wilfully this Precept break;
For as I also heretofore have said, }
If we implore our Maker's heav'nly Aid }
To guide us in his holy Paths to tread, }

* Math. vii. 12. † Math. v. 44--47.

And yet indulge a wilful Lust within,
Our fervent Pray'rs are thereby turn'd to Sin. *

*And now I hasten to the Sixth Command,
Which next in order doth before us stand.*

VI.

THE Sixth Commandment is, *Thou shalt not kill:*
Or, *Human-Blood* nowise unjustly spill.

*Ye cry for Mercy with apparent Awe,
O LORD, incline our Hearts to keep this Law!*

To break this *Law* is of a dreadful Nature,
To kill ourselves, or our dear fellow Creature!
And whoso'er does any Thing that tends
Hereto, against this Law of GOD offends:
Then if we would obey this *Law* with Care,
We must avoid each open hurtful Snare,
Whereby the precious *Life* may be in Danger,
Whether our own, our Neighbour's, or a Stranger.
Thus did our SAVIOUR CHRIST this *Law* ex-
Exhorting all from Anger to refrain; [plain,
And shews that Anger, and all hasty Wrath
(Tho' that may not procure immediate Death)
Yet this (he shews) is a most dang'rous Crime,
And shall be punish'd by the *Judge* sublime.
And whoso doth his Brother ridicule
With spiteful Hatred, *ev'n to call him Fool,*
Shall be in danger of Hell's quenchless Fire †
Where miserable Life can ne'er expire.

* See the first Command

† Matth. v. 21, 22.

Thus hath he shewn that ev'n the slightest Stain
Of this black Sin will doom to endless Pain.

But if such spiteful Words condemn to Hell,
As here our SAVIOUR doth us plainly tell,
What dreadful Danger then must they be in,
Who with their Hands commit this bloody Sin ?
Who cruelly themselves, or others kill ;
What endless Anguish must they one Day feel ?
O ! shameful Thing that any such are found,
Or ever heard of here on *Christian* Ground !
Yet such here are, ev'n in this fav'rite Land,
Who wilfully dare break this great *Command*.
Yea such here are, who to the *Church* belong,
That break this *Law*, with Resolution strong.
And they are such as I shall here describe,
Who yet I doubt belong to *Satan's* Tribe.
Then suffer me a little to reflect
On such who do this holy *Law* reject.

First, those who wrestle, or at Cudgels play,
Tho they may not themselves or others slay,
Yet by this foolish, vain, and vicious Sport,
Oft cut their own, and others Lives off short.

With haughty Hearts they boast of strength and
Skill,

And glory when each other's Blood they spill !
But think how soon this Strength and Skill ye
Will all be humbl'd, and forever lost ! [boast ?

Alas ! 'tis but a Puff of airy Breath,

That in a Moment will expire at Death !

Lo, the proud Sinner, who of Strength did boast
Now in the Grave, and all his Glory lost !

Just

Just in the Prime of all his boasted Strength,
Death tript his Heels and laid him all at Length!
His brawny Limbs now bound in Death's cold
His Spirit groaning in eternal Pain! [Chain,
Fain would he now a faithful Message send
To shew your Folly and your dang'rous End,
Or could he now permitted be to come,
And warn his Brethren whom he left at home,
Now to be wise, and speedily repent,
And so escape this dreadful Punishment
Which he endures; that they might not increase
His boundless Torment, endless Wretchedness;
But, ah! in vain for this to GOD he cries,
The smallest Boon to him he now denies!
While Life remain'd the *Gospel* Sound he heard,
The which he did not in the least regard,
But after vain voluptuous Sports he hie'd,
And so was cut off in his flowery Pride.
Now in the black *infernal* Pit he lies,
And toward Heav'n in vain he lifts his Eyes!
His former Folly now he mourns in vain,
That, only aggravates his Grief and Pain.
While Life remain'd he thought that he was
strong,
And Death would never seize on him so young;
And so put off Repentance till too late,
Now Death hath ended his probation State;
And plung'd him down ev'n to the Gulph of Woe
Where he nor End, nor Ease shall ever know!
Consider this, ye vain voluptuous *Youth*,
And now give Ear unto the Word of Truth,

Which

Which tells you tho' ye walk in vain Delight,
 And do what seems most pleasing in your sight,
 And taste of all the Sweets of carnal Mirth
 That ever can be tasted here on Earth,
 Yet know for all GOD will to Judgment bring
 you,

And your own *Conscience* bitterly will sting you ! *
 O think on this and be not in such Haste
 Your precious Lives so lavishly to waste !
 Death will come soon enough : do ye take Care
 Lest it should seize you ere you are aware !
 O ! then repent while Life doth yet remain,
 For after Death Repentance will be vain.

Drunkards and *Gluttons* I would next advise
 Now to consider this Command likewise :
 Tho some of you (perhaps) may here mistake,
 And think ye do not this Commandment break,
 But if you well examine 'twill appear
 That ye are also very guilty here.

Doth not *Intemp'rance* ev'n the Senses slay,
 And drive the *Man*, and *Reason* quite away,
 And only leave a stupid *Beast* in Place,
 Where once a *Man* of *Sense* and *Reason* was ?
 And then, when Sense and Reason both are
 gone,

They break not only this Command alone,
 But (Conscience then asleep) they stick at none !

Nay, doth not this the Body also kill
 In spite of all the best *Physician's* Skill ?

* Eccles. xi. 9.

Yea, kills it not the Soul eternally,
 Tho' (true it is) the Soul can never die
 Yet it consigns it to eternal Wrath,
 Which is in Scripture call'd the second Death? *
 If this ben't Murder, then what is, pray tell
 Which Soul and Body murders both in Hell?
 Thus with your Cups, and your luxurious Dishes
 Ye kill yourselves to please your carnal Wishes!
 Consider this, I pray you and be wise,
 Ere Death hath sealed up your mortal Eyes,
 And you're consign'd eternally to dwell
 With raging Devils in the Lake of Hell!

Remember now your Brother, who did long
 For one poor Drop to cool his flaming Tongue;
 Tho' that (I think) would little ease his Pain,
 Yet could he not that Favour small obtain!
 No, not one Drop shook from the Finger's End
 Of *Lazarus*, the LORD to him would send!
 Tho' 'twas but Water too that he did crave,
 Yet could he not one single Drop receive! †

Consider this, ye who in flowing Bowls
 Of richest Liquors drown your precious Souls:
 Think how 'twill be, when ye must leave your
 Mirth,

And all those Pleasures ye enjoy on Earth,
 To be cast down in burning Flames to dwell
 Forever in the dreadful Lake of Hell!
 There no luxurious Dishes will be found,
 But Fire and Brimstone blazing all around!

* Rev. xx. 6. † Luke xvi. 23---26.

Instead of Meats and Drinks, sulphurous Streams ;
 Instead of Music, dreadful Groans and Screams !

Consider this, ye who in Plenty rowl,
 Yet have no Pity for a starving Soul:
 Ye who are blind and deaf to all the Cries
 Of your poor Brethren in Extremities,
 When all their Wants are laid before your Eyes:
 Think how this will your boundless Mis'ries swell
 When ye (like *Dives*) ope' your Eyes in Hell,
 And see the Poor in Heav'n, who here were
 starv'd,
 Nor could they with your wasting Crumbs be
 serv'd.
 To see them there, with CHRIST their LORD
 renown'd,

And with immortal Joy and Glory crown'd,
 While ye are howling with the damn'd in Hell,
 O think (I pray) how this your Grief will swell !
 Twill then be just that ye no Pity find,
 When ye to others Wants were deaf and blind.

Consider this, and now your Lives amend,
 Ere GOD does you to these dire Torments send.

VII.

THE Sev'nth Command doth next before us
 Which is, *Commit thou no Adultery.* (lie,

Ye cry for Mercy with apparent Awe,
 O LORD, *incline our Hearts to keep this Law.*

BUT

BUT now to make this Precept yet more plain,
 CHRIST in his Sermon doth the same explain,
 And shews that *Who so looks with lustful Eyes*
Upon a Woman, guilty is likewise
 Of breaking this Commandment in his Heart,
 Tho' he be clear in ev'ry outward Part. *

O then take Care how ye your Thoughts let loose,
 And guard your Eyes, those Windows of the house,
 For oftentimes these Windows have let in
 A strong Temptation to commit this Sin.
 Likewise the great and good Apostle *Paul*
 Shews that our Actions do not only call
 For strong Restraint; but that each Word in Place,
 Should always be with Comeliness and Grace,
 If we pretend to bear the Christian Name,
 Else our Profession's but an idle Dream. †

Consider this, ye whose lascivious Tongues
 Are fill'd with loathsome Words, and filthy Songs.
 This also doth reprove a Number great
 Whose odious Words are shameful to repeat.

There is a Custom (and a base one too)
 Which many in this sinful Land pursue:
 In *Autumn*, when they in the fruitful Field
 Gather the Fruits, the LORD makes it to yield,
 They then without Remorse a License take
 To let their Tongues this holy Precept break,
 And say, "It is no Harm, 'tis Harvest now
 We now may let our Tongues at Random go."

* Math. v. 28. † Col. iv. 6. Eph. v. 3, 4.

Ah! vile Ingratitude! do you requite
 The LORD with such base Insolence, and slight
 The Favours of your Maker's bounteous Love?
 Don't your own Consciences for this reprove?
 Should not each Mouth with grateful Praise be
 fill'd

To him, who makes the Earth her Product yield?
 O then consider what Ingratitude
 This is ye offer to your Maker GOD,
 Who does to you both Life and Breath bestow,
 And all ye have to his rich Grace ye owe!
 How will ye answer this before his Face,
 Who thus abuse the Riches of his Grace?
 There's no Excuse that any here can plead;
 'Tis plain they willfully did thus proceed.

Such base lascivious Talk doth ill become
 Any who do the Christian Name assume.
 Consider this, and speedily repent,
 Ere you be to eternal Torments sent.

Now since such Thoughts and Words are thus
 What must it be to those who do indeed [forbid
 Such base unseemly Wickedness commit,
 As they're afraid should be expos'd to Light?

This is the Product of the former two,
 When many no such Thing intend to do:
 But thus we see when Lust conceived hath
 It brings forth Sin, and then Sin brings forth
 And that not temp'ral, but eternal too, [Death!
 E'vn everlasting Misery and Woe!

Consider

Consider this with fear and humble Awe,
 All ye who dare to violate this Law,
 Tho' ye be hid from ev'ry mortal Eye,
 'Th' all-seeing GOD doth all your deeds espy :
 Yea, and one Day will bring them all to Light,
 Altho' committed in the darkest Night!
 Innumerable Eyes shall then behold
 Each secret Crime which ye have done of old ;
 Whilst you're excluded from the Mansions fair :
 For nothing that's unclean can enter there. *

O then consider, and repent in Time,
 And take not this to be a trifling Crime :
 'Tis such a Crime as without true Repentance
 Will make you fall beneath that dreadful Sentence
 Of " Hence depart ! go and forever dwell
 With Devils in th' infernal Lake of Hell." †
 This is no Jest, whate'er ye now may think,
 Whilst ye persist you're tot'ring on the Brink
 Of everlasting Misery and Pain,
 From whence Redemption none can e're obtain.
 O then be wise, and hate such Vanity,
 If you'd escape eternal Misery,
 And e're enjoy the Mansions fair on high!
 O let this Thought your lustful Passions bind:
 This holy Thought that was in *Joseph's* Mind,
How shall I This vile Wickedness commit,
And sin against my GOD before whose Sight
The Mid-night Shade is as the Noon-day-light?
 Forbid it, LORD ! nor let me ever dare
 To sin against Thee who art ev'ry Where ! ‡

* Rev. 21 27. † Matth. 25. 41. ‡ Gen. 39. 9.

O happy *Joseph* who could thus repell
 That bold Temptation with such Faith and Zeal!
 He chose to suffer for his Innocence,
 Rather than yield to vile Concupiscence.
 LORD! let this Faith ev'n as a Bridle bind
 Th' unruly Lusts of me and all *Mankind*.



VIII.

THE *Eighth Command* let's next consider
 well,
 Which is in these brief Words, *Thou shalt not steal*.

Ye cry for Mercy with apparent Awe,
 O LORD, *incline our Hearts to keep this Law!*

CONSIDER now, ye who this Prayer make,
 Whether ye knowingly this Precept break,
 Or if ye do with Heart and Mind sincere
 Obey this Law, with Diligence and Care.

But now that none may this *Commandment* break
 Thro' Ignorance, or wilful blind Mistake,
 I'll here lay down some gen'ral Rules to know
 Whether ye break this holy Law or no.

Then first, they break this Law, who by Excess
 Waste the good Things GOD lent you to possess,
 And squander them away without Discretion;
 Those rob themselves and the next Generation.

Consider this, ye *Spendthrifts*, who destroy,
 And waste the Things GOD lent you to enjoy.

Ye

Ye are not Masters of these Things, but must
Account for all committed to your Trust,
Whether ye have these Things discreetly us'd,
Or any of them wasted and abus'd.

Now when ye spend on base voluptuous Lust
The Things which were committed to your Trust,
Consider what Account you soon must give
To that great GOD from whom ye did receive.

And O, how many in this World have been
Brought to great Want by this voluptuous Sin!

Those who do after Vanity pursue,

*Shall ere they die have Cause the same to rue,**

Nor only they, but their dear Offspring too.

Ye *Misers*, too (the opposite extreme)

Ye are the next here culpable of blame:

Ye steal from Back and Belly, GOD and Man,

And rake and pilfer what, and where you can.

Ye worst of Felons, O, how will ye dare

To stand before your *Maker's* awful Bar!

And think how soon ye must be summon'd there.

Third, those who deal unjustly by their Neighbour,

Or pinch the Poor for their Industrious Labour.

And, ev'ry Way of false deceitful Dealing

Doth violate this Law as well as Stealing:

For who so gives not ev'ry one their Due

Breaks this great Law, the Scriptures plainly
shew. †

* Prov. xxvii. 19. † Rom. xiii. 7.

Fourth, those to whom the LORD hath sent
great Store,

Yet have no Bowels to assist the Poor,
Nor Good to do with what they here possess;
These also do this holy Law transgress.

They're unjust Stewards, and they quickly must
Give an Account of what was in their Trust.

And fifthly those who clip the *Sabbath-Day*:
Those steal from GOD and take his right away.

Now by these Hints you easily may know
Whether ye break this holy Law or no.

Now think on this when ye this Prayer make,
And no more wilfully this Precept break,
Else this will be a heinous Aggravation
To all your Guilt, and to your Condemnation.

Here I conclude what I propos'd to speak
To such as do this *Eight-Commandment* break.



IX:

A G A I N S T thy Neighbour no false Witnes
bear,
But speak the Truth with Heart and Mind sincere.

*Ye cry for Mercy with apparent Awe,
O LORD, incline our Hearts to keep this Law!*

CONSIDER this, ye *Sland'ers*, who defame
With vicious Lies your honest Neighbour's Name;

Or

Or vindicate a wrongful Accusation
 To take away another's Reputation :
 Yea, ev'n the precious Life sometimes likewise
 Is took away through base malicious Lies.
 O then consider this prodigious Crime,
 And now repent while ye have Life and Time !
 Else dreadful will your Condemnation be,
 Ev'n endless Woe, and boundless Misery.
 And ye who do by Falshood and Deceit
 Strive to encrease your Substance and Estate:
 Consider now the Folly of this Sin,
 And what prodigious Danger ye are in !
 Ye Soul and Body sell for earthly Gain,
 And thus ye purchase endless Woe and Pain.
 O, foolish Bargain, thus your Souls to sell
 For filthy Dross, and plunge yourselves to Hell !

O, now consider which ye worst deceive,
 Yourselfes, or them whom thus ye now bereave,
 When ye with flat'ring Lies, and false Deceit,
 The Credulous and honest Hearted cheat !
 O ! mad Mistake if thus ye hope for Gain,
 For it will prove eternal Woe and Pain !

*If ye get Riches by a lying Tongue,
 Ye surely do yourselves the greatest Wrong. **

Now when ye offer up this humble Pray'r,
 Consider that ye shortly must appear
 Before the GOD of Truth, whose holy Eye
 Hates and abhors Guile and Hypocrisy !
 And *Liars* all, and such as Lying love,
 Shall be excluded from his Courts above ;

* Jer. xvii. 11. Prov. xxi 6.

Since full Contentment's all that it requires,
All it forbids is covetous Desires:
Therefore (I think) 'twill be of little Use
For any one herein to plead Excuse:
For who can say (upon this earthly Clod)
They have less Good than they deserve from God?
Since all that's Good is forfeited by Sin,
What Room is left for any to repine? [more
There's none on this Side Hell but what have
Than they deserve, howe'er distressed and poor!
Peace then, O sinful Man, no more repine,
For what thou hast is not by Merit thine.

Consider then, O Man, with humble Heart,
How great thy Crime if discontent thou art!
O, heinous Crime to murmur and repine
Against the Hand of Providence divine!
For whatsoever God on Man bestows
'Tis his free Gift: Not what to Man he owes.
But yet this Sin hath different Aggravations:
As Providence hath fixt our different Stations.

Those then to whom kind Providence hath lent
Sufficiency, and yet they're not content,
Because they see that some have more than they,
This takes their Satisfaction quite away. [share
These will (no doubt) of the same Vengeance
Which drove the Leader from the heav'nly
Down to the Lake of everlasting Fire! [Sphere
(Hell was his Lot, to rule was his Desire.)
Except they do unfeignedly repent,
They'll surely share of the same Punishment.

Their

Their base ambitious covetous Desire
 Is still insatiate, striving to aspire.
 "Where I (say they) in such a ones Condition,
 This would prevent forever mine Ambition.
 I would desire no more than just to be
 In such a happy State as He, or She
 That's just above me in the next Degree."
 But do you think that this would ease your Pain,
 Could ye but this ambitious Wish obtain?
 Ah! gross Mistake! this covetous Desire
 Is still insatiate, like the raging Fire!
 And still the more it has, the more 'twill crave,
 Like the infernal Pit, or gaping Grave!
 For could it but this one Degree obtain,
 Then for the next as eagerly 'twould strain!
 And so on till it reacht the highest Sphere,
 This base Ambition never would forbear.
 Well then, ambitious Soul, couldst thou obtain
 The highest Sphere e'er yet obtain'd by Man,
 What Satisfaction think'st thou it would bring
 Wast thou o'er all the World anointed King?
 Thou then (perhaps) might be a Slave, yet more
 Than ev'n the whining Beggar at thy Door.

When all the World did stoop to *Alexander*,
 Did his Ambition rest, and cease to wander?
 No! only more insatiate than before,
 Because he could not find one Empire more,
 For him to conquer: This provok'd his Tears,
 As by the Hist'ry of those Times appears.
 Tho' all were Subjects, this no Comfort gave,
 While he to wild Ambition was a Slave.

Fear

Fear then vain Mortals, each ambitious View,
This is the Track that the old *Serpent* drew,
Who first against his *Maker* did rebel,
For which he justly was cast down to Hell!
So still the farther ye pursue this Road,
The farther still ye are estrang'd from GOD.
O then forbear; no more this Track pursue,
Lest the same Vengeance also seize on you.

This also spoils whatever ye possess,
If ye this base ambitious Lust caress:
But if ye would at Happiness arrive,
And for the same industr'ously would strive,
The following Lines (if carefully ye mind)
Will shew you where this Happiness to find.

*Godliness with Contentment is the Gain **
That will reward you for your Toil and Pain.
Tho' this is Meat the World knows nothing of,
And therefore at it they but sneer and scoff:
To these celestial Joys, alas, they're blind,
Till heav'nly Light breaks in upon their Mind;
But when from Prejudice the Mind is clear'd
No earthly Joys may be with this compar'd!
Those earthly *Heroes* who divide the Spoil,
Have no such Joys to recompence their Toil!

But some perhaps may this Objection make,
“What is this *Godliness* of which you speak,
And which you say will bring so great Reward,
That earthly Joys can't be with it compar'd?”

To this I answer, if you fain would know
What is, and whence true *Godliness* doth flow,

* I Tim. vi. 6. Chap. iv. 8.

It is a Principle of Grace divine, [shine
Which makes the Soul with heav'nly Lustre
It makes the Soul to love and fear the Lord,
Hope, and believe, and rest upon his Word.

It is a Duty all Men owe to GOD :

It also flows from his Love shed abroad
In Man's degen'rate Heart, by Pow'r divine,
And makes him in his *Maker's* Image shine.

It is a Principle of living Faith
That well believes what e'er JEHOVAH saith.
It penetrates above the utmost Sky,
And there beholds infinite Treasures lie.

This is (I say) what makes Men truly blest'd :
They're only rich who are of this possess.

O then forbear pursuing empty Toys,
For that is what true Happiness destroys ;
But be content with what ye here possess,
This is the Way to make your Joys encrease.

But here the Poor perhaps may thus reply, I
Amidst their Wants and hard Extremity, H
“ We covet no such high and lofty Things,
As Thrones and Scepters, Crowns of earthly
Kings,

Nor large Estates, or ought of lofty Stature,
But only Things to satisfy frail Nature :
Had we but Food and Raiment we should be
As well content as those of high Degree ;
But who can be content while thus they lack
Food for the Belly, Clothing for the Back ?”

To this I answer, It must be confest,
Such Wants as these may humbly be exprest,
And

And if you have not by your Indiscretions
Brought this upon yourselves, and your Relations,
With humble Mind ye then may seek Relief,
To mitigate your Misery and Grief.

To your Superiors then yourselves submit
With all Humility (as is most fit)
Reveal your Wants, and let them plainly know
What hard Extremities ye undergo;
Desiring them ev'n for CHRIST JESU's Sake,
That they would on you some Compassion take,
And help you with what GOD to them hath lent,
And what they give you, therewith be content.
Grudge not at them, nor blame GOD's Providence

That hath allotted you such Circumstance.
But some perhaps may here reply again,
"To ask the Rich is almost now in vain,
For they are grown so cruel and so hard,
That they our Miseries will not regard,
But pinch us in our Wages, tho' we serve
Them faithfully, they'll make us pine and
starve.

And who can be content while thus they're us'd
Like Slaves or Beasts, inhumanly abus'd?"

To this I answer, True, their Crime is great,
Who use their Fellow Creatures at such rate;
But still remember that the Time's not long
Ere GOD will justly recompence each Wrong.
And this hard Lot of yours perhaps may be
To try your Faith and Patience, and to see

If you will still rely upon the LORD,
 And trust each faithful Promise in his Word;
 For certainly the LORD will ne'er deceive
 Them who his Word unfeignedly believe

Know then, true Faith and Patience is the best
 Relief for all that are on Earth oppress'd.

Wait then (I say) with Patience on the LORD,
 Nor fear but he your Troubles will Regard,
 And also give a large and free Reward. }

And tho' you cannot earthly Wealth obtain,
 Yet seek the LORD, nor shall ye seek in vain,
 If him ye seek aright with all your Heart,
 Much better Things he will to you impart.

If ye are such as seek for better Things
 Than worldly Pelf, with its deceitful Wings,
 Then never fear but ye at last shall find
 Riches that are both solid and refin'd,
 And fit to cheer a blest immortal Mind. }

But ye who have by your own Folly brought
 Want on yourselves, ye have but what ye sought;
 Ye have no Room nor Reason to complain,
 Nor grudge at those who wisely did refrain,
 And honestly did worldly Wealth obtain. }

Consider then, and heartily repent
 That you've abus'd what GOD unto you lent,
 And brought upon yourselves this Punishment. }

O then repent, lest ye should also miss
 Of Heav'n at last and everlasting Bliss.

For know that if ye murmur and repine,
 Ye only hereby aggravate your Sin.

A Serious REFLECTION upon the Whole.

THUS far have I consider'd each Command,
According as they here in order stand;
If any serious *Christian* I've offended,
I've widely mist of what I here intended.

Now let us all with Care our Hearts inspect,
And humbly mourn for ev'ry sad Defect;
And no more wilfully thus dare proceed
To break the least, but carefully take heed,
For breaking one we guilty are of all, *
And each doth for eternal vengeance call. †
O dreadful Thought! tremble, my Soul, and fear,
For thou deserv'st this Punishment severe!

But some perhaps may here object and say,
"Who then shall stand at the great Judgment-day,
For where is one that is entirely free,
And never broke these Laws in no Degree?"

To this I answer, No Man since the Fall,
Save **CHRIST** alone, could ever keep them all;
And if the **LORD** had dealt with us severe,
None could have at his righteous Bar been clear;
Yet hath his wond'rous Mercy interpos'd,
And for our help a **SAVIOUR** hath propos'd;
A costly **SAVIOUR**! our black Guilt t' atone,
No less than **CHRIST**, his dear eternal *Son*,
That whosoever shall on him believe,
They shall not perish, but of him receive

* James ii. 10.

† Gal. iii. 10.

A full Redemption from the fiery Law, *
 O Sinners! this your frozen Hearts should thaw.
 For all were doom'd to everlasting Woe,
 Had not CHRIST JESUS condescended so:
 Nor is strict Justice in the least made void,
 But fully pleas'd, and Mercy magnify'd.
 The true Believer's Guilt on him was laid,
 For them, lo, he a Sacrifice was made!
 See how he bends beneath this grievous Load,
 The Sin of Man, and Vengeance of a GOD!
 When he attoned for their heinous Guilt,
 His Flesh was tore! his precious Blood was spilt!
 The spiteful Scoffs of Men he humbly bore,
 And Wrath of GOD: Justice could ask no more.
 A spotless Victim he for them did die,
 That they might reign with him eternally,
 O matchless Mercy! Love beyond Degree!
 Angels before did ne'er such Wonders see!
 But if the Angels when they hereon gaz'd
 Were fill'd with Rapture; wond'rously amaz'd,
 What cause have we, poor Mortals, to adore
 This Scene of Love unparallel'd before?
 O Sinners, view this Scene with melting Eyes,
 With all your Souls this precious *Saviour* prize!
 For tho' you have the worst of Sinners been,
 If you are brought to know the state you're in,
 And flee to CHRIST by Faith, and true Repen-
 tance,
 He will from you remove the dreadful Sentence
 That is denounced by the fiery *Law*,
 On ev'ry one that's guilty of a Flaw.

* John iii. 16.

Tho'

Tho' that condemns to everlasting Fire
All those who keep it not full and entire,
Yet those who flee to CHRIST to find Relief,
In him find Comfort to assuage their Grief,
And calm the Tumult of their gloomy Fears,
And stop the Torrent of their flowing Tears.
His Love is boundless: Infinite his Pow'r :
He saves true Penitents at the last Hour.

But some perhaps may here presume to say,
“ If there is Pardon found for such as they,
Who've well nigh spent all their whole Lives in
And only at the last they did begin [Sin,
To cry for Mercy, and did then repent,
When they their Prime had all in Pleasure spent.
Why then should we check all our fond Desires,
And quench so soon Youth's dear delightful
Fires?

Why may we not in Youth indulge our Pleasure,
Then in old Age we may repent at Leisure?
Religion's but a dull and tasteless Thing,
Therefore in Youth we'll take a pleasant Swing.”

To this I answer, Ah! deluded Youth!
Alas! Alas! did ye but know in Truth
The dreadful mad Mistake that ye are in,
To hope for Pleasure whilst you're Slaves to Sin;
Pleasure in Sin! alas! 'tis but a Dream [dream
Which when awake will make your Woes ex-
O could I clear but your beclouded Eyes,
And shew you where the Source of Pleasure }
lies, }
This gross Deceit would strike you with Sur- }
prize : }

These false Delights would vanish then as soon
As a dim Candle in the brightest Noon.

Oh, did you know but the amazing Odds
Of Pleasure in these two contrary Roads,
To wit, the Way of Faith and Holiness,
And that of carnal Pleasure and Excess, '
You'd say the Joys of Faith are truly sweet,
But carnal Joys are nothing but Deceit .

Some think the Pleasure only is at last,
And that Religion yields no sweet Repast :
O gross Mistake! Religion here does yield
More true Delight than if this World were fill'd
With all the dear Delights of carnal Mirth
That ever yet were tasted on the Earth .

Those who have tasted both will freely own
That this is Truth : Yea, tho' there were no
Crown

Prepar'd for those, who faithful serve the LORD,
The Joys of Faith yield here a full Reward.

Wise *Solomon*, who large Experience had,
Says, *In the Midst of Mirth the Heart is sad .**
But in the Midst of Mourning, Grief and Tears,
'True Joy breaks in and the dull Spirit cheers.
Grief (with the Faithful) may endure a Night,
But lo, true Joy returns by Morning-Light . †

I dare to say the ancient *Martyrs* found
More Pleasure when the Flames did them sur-
round,

Or when they hung on Gibbets rack'd with Pain,
Than *Sensualists* could ever yet obtain,

* Prov. xiv. 13. † Psal. xxx. 5.

Ev'n in the brightest Scenes of carnal Mirth
That ever they have, here enjoy'd on Earth.

But if on Earth, such heav'nly Pleasures flow,
From Faith and Hope, to Pilgrims here below,
What must the Quintessence of Pleasure be
To such in Heav'n when from all Trouble free?
This far surmounts our Reason to conceive,
Or ev'n our Faith it's Vastness to believe: [best
Faith then must yield, and Sense shall then know
Those bounless Joys that can't be here exprest.

Now if the Joys of Faith (those lovely Charms)
Will not yet draw you to a *Saviour's* Arms,
Consider now the Danger you are in,
Whilst ye remain the willing Slaves of Sin.
If still against the Flames of Love ye spurn,
Whom they won't melt the Flames of Wrath will
burn.

Oh! 'tis a dang'rous Path in which you go,
You're on the Brink of everlasting Woe!
The slender Thread of Life is all the String
On which your dear immortal Spirits swing!
This slender Thread alone doth bear you up,
Whilst *Satan's* flat'ring Lies supports your Hope:
But think how easy this frail Thread is broke,
By ev'ry unseen accidental Stroke!
Unthought of and unseen *Deaths* Arrows fly,
None knows who first they'll hit or who pass by!
The blooming *Youth* amidst his flowry Prime,
As oft they take as those worn out with Time:
View but *Golgotha*, and you may espy
Thousands of ev'ry Size and Rank do lie.

Again consider this, If you were sure
 That your frail Lives would many Years endure,
 But know you then when thus your Lives you've
 In Vanity, that ye shall then repent, [spent
 And then amend your Lives and so receive,
 A Pardon free ere ye this World shall leave,
 And then your Heads lay quietly in the Grave? }
 O gross Deceit! Thus *Satan* leads you on
 Till all your vain delusive Hopes are gone ;
 Then will he plunge you into black Despair,
 When all your Hopes are vanish'd in the Air.

O then consider and no more presume,
 But now be wiser for the Time to come,
Repentance is GOD's Gift, let all Men know,
 And as he pleases he does it bestow.*
Esau, who sought it carefully with Tears,
 Obtain'd it not, as by GOD's Word appears.†
 Though rarely some have this obtain'd at last,
 But, ah, how few till Life and Time is past.
 Then, then they may repent, but ah, in vain ;
 Repentance will but aggravate their Pain !
 Yet they forever must repent and grieve,
 That they so madly did themselves deceive.

Thus have I shewn you where your Danger
 lies,
 And how you may obtain th' immortal Prize ; }
 Yea, *Life* and *Death* I've set before your Eyes! }
 Oh! then be wise, and chuse the heav'nly Path,
 And shun the Road that leads to endless Death.

* Acts xi. 18. † Heb. xii. 19.

But some perhaps may say, " I do believe,
 Therefore I hope GOD will my Faults forgive ;
 For why the *Gospel Covenant* we see
 Is this, *Believe and thou shalt saved be.* *
 Why do you then cry up the holy Law,
 And o'er our Hearts the vail of Moses draw?
 What would you lead us back to *Sinai's* Flames,
 When we are come to *Sion's* milder Beams?
 We are not now under the legal Terms ;
 We now embrace the *Gospel* in our Arms
 Which screen us from the Law's black threat-
 'ning Storms."

To this I answer, don't you here mistake,
 And so presume GOD's holy Laws to break :
 Those moral Precepts sent by *Moses's* Hand
 Ordained were thro' ev'ry Age to stand. †
 The *Gospel* never was design'd to give
 Men Liberty immoral Lives to live.
 Let this strike each presumptuous Soul with awe,
 The *Gospel* still is guarded by the Law. ‡
 Those who presume to break the *Law*, abuse
 The *Gospel*, and its holy Terms refuse ;
 And those who do abuse it must fall under [der.
 Far greater Vengeance than black *Sinai's* Thun-
 Tho' that made ev'n the solid Earth to shake,
 And stubborn Hearts of *Men* and *Beasts* to quake !
 Yet, a much fiercer Storm of Vengeance flies
 To blast the Worms, who *Gospel* Grace despise! ‡

*Mark, xvi. 16. Acts xvi. 31. † Matth. xv. 17, 18. ‡ Rom. vi. 15. 23

† Heb. x 28 31,

Yet lo, the *Gospel* tenders Pardon free
 To Penitents of high and low Degree,
 Who do by Faith to that sweet Refuge flee!
 But take this Caution, true Faith ne'er is found
 Where true Repentance hath not plough'd the
 Ground ;

But where Repentance well hath plough'd it up,
 There, new Obedience is the fruitful Crop.

*The Devils they believe and tremble too, **
 But see that better Faith be found in you,
 Else you'll have Cause its fruitlessnes to rue.

True Faith indeed leads up to Heav'n above
 But still remember *That it works by Love.* †
 True Faith (like Oyl) makes all the Wheels
 to go

In Duty's Path, with sweet Delight, and lo,
 Still Fruits of new Obedience from it flow.

Tho' Works (tis true) will never justify,
 If we with Confidence on them rely,
 Yet Works (I say) must here our Souls prepare,
 Ere we are fitted for the *Mansions fair,*
For nothing that's unclean can enter there. ‡
 Here I conclude, and join with you my Part,
 LORD, *write these Laws on ev'ry human Heart.*

* James ii, 19. † Gal, v, 6. ‡ Rev, xxi, 27.

The E N D of the first EPISTLE.

EPISTLE



EPISTLE II.

T H E

Christian Warfare:

O R, A S E R I O U S

EXHORTATION

To VIRTUE and PIETY.

Humbly address'd to the Protestant DISSENTERS

*The Author's Apology, to the DISSENTING
MINISTERS.*

Reverend Gentlemen,

HAVING in the foregoing EPISTLE made a serious Address to your Brethren of the establish'd Church, I thought it might not be improper nor unseasonable to make one also to you on another Subject: Knowing it is the Duty of all Men (and especially all who profess the sacred Name of Christians) to have a Regard for the Welfare of each other. And tho' it is our Unhappiness (who profess Christianity) that we are not all agreed in our Thoughts, about some Things in our

most

most holy Religion; nor do I expect that ever we shall in this fallible State: Yet this we may and ought to do, (or else let us forever deny the sacred Name of Christians) viz, to love one another; for this our great LORD and MASTER hath given for a distinguishing Character to know his Disciples by, JOHN xiii. 35. *By this shall all Men know that ye are my Disciples, if ye have Love one to another.* Again we are exhorted to love, *Not in Word, neither in Tongue, but in Deed, and in Truth.* 1 JOHN iii. 18. And our LORD hath summed up the whole moral Law in this one Word, LOVE. MATTH. xxii. 37, 38, 39. Again the great Apostle St. PAUL says, *Love worketh no Ill to his Neighbour: Therefore Love is the fulfilling of the Law.* ROM. xiii. 10.

Now I think these Precepts render it the Duty of every one to do what good Offices they can for each other. And in order thereto, I have made the following bold (tho' weak) Attempt. And tho' it may appear mean and despicable in the Eyes of some in this polite Age, yet by the Blessing of GOD it may be made useful to others. And be it known to you all, it is the Fruit of Love, let it be look'd upon as it will in the World: And Solomon (who was the wisest Man) tells us, PROV. xxvii. 5. *Open Rebuke is better than secret Love.* Therefore may I say, *Silver and Gold have I none; but such as I have give I unto you.*

But here I am sensible that I may fall under
your

your Censures for going out of my own Province; and for my mean Qualifications for this great Work. Some of you may perhaps say,

“ Since Providence hath put thee in a lower
 “ Station of Life, and thou art not endued with
 “ those Qualifications of Human-learning that are
 “ requisite for this great Work of instructing o-
 “ thers; thou oughtest therefore to be quiet and
 “ do thine own Business, and not attempt to
 “ teach others when thou hast more Need to be
 “ taught. *If the Blind lead the Blind both shall*
 “ *fall into the Ditch.*”

To this I answer (with all due Reverence and Submission) I acknowledge my mean Qualifications, my Blindness, and all my Disadvantages for this Undertaking; yet notwithstanding, if my Words be (as I hope they are) *according to Truth and Soberness*, I may therefore hope to be excus'd by all the candid and faithful Ministers of CHRIST. And farther, with all Humility, I shall offer the following Texts of Scripture to your Consideration, wherein I think it is not only allowed, but also commanded for Laymen, or common Christians, (as well as Ministers) to exhort, reprove, admonish, and instruct one another; for Instance, HEB. iii. 13.—*Exhort one another daily while it is called, to Day; lest any of you be hardened through the Deceitfulness of Sin.* CHAP. x. 24. 25.—*Let us consider one another, to provoke unto Love, and to good Works:—Exhorting*

horting one another : And so much the more, as ye see the Day approaching. JAMES v. 19, 20. Brethren, if any of you do err from the Truth, and one convert him ; Let him know, that he which converteth the Sinner from the Error of his Way, shall save a Soul from Death, and shall hide a Multitude of Sins. COL. iii. 16. Let the Word of CHRIST dwell in you richly in all Wisdom ; teaching and admonishing one another in Psalms, and Hymns, and spiritual Songs.

Now these and many more might be produced to justify the Exhortations of Laymen in general But for my own Sufficiency for this great Work, I have but little to say. I must confess I am but a very weak Instrument, being unacquainted with the original Languages in which the holy Scriptures were written: But if the present Translation may not be safely depended upon ; then as good it were banish'd out of the World. And if I have asserted any Thing here contradictory thereto, or inconsistent with the *Oracles of Truth* ; *let me be weighed in an even Balance*, and let sacred Truth pass its just Sentence. Tho' I must confess that my Performance doth not shine with such Lustre as if it had come from a learned Pen: Yet I am confident that every wise and candid Reader will soon perceive the Honesty of my Design: And that plain Truth is my only Aim ; and that without meddling with controverted Points of Divinity, which often tend

to gender Strife rather than Edification. And as I have avoided all controverted Points of Divinity, the Reader will also find that I have as carefully avoided all Controversy about lesser Matters which we are not all agreed about, and which are not absolutely necessary to Salvation; for my Desire is to profit all, and offend none.

But you may be ready to charge me with Pride, and Arrogance in these bold Attempts, and think that I am desirous of *vain Glory*. To which I shall now reply, I dare not pretend to justify myself before GOD; *for if I say that I have no Sin I shall deceive myself, and the Truth would not be found in me*: But this I know, that I only must answer for it. (i. e.) I mean the Danger is to myself: But I remember still that he that had but one *Talent* committed to his Charge, and improved it not, was condemned for an unprofitable *Servant*: And therefore if it please the LORD (who hath given me this weak Talent) to accept of this small Improvement of it, I am abundantly satisfied, however it may be despised by Men. But I am fully persuaded that it is my Duty to do what in me lies to excite every one (as well as myself) to consider their Ways, and amend their Lives: For can it be thought unnecessary at this Time, when there appears so many black Symptoms of approaching Apostacy, amongst Men of every Profession, Rank, Sect, and Age; (viz.) Pride, Covetousness, Malice, Spite,

U

Envy,

Envy, Contention, Schism, Herefy, Prophanefs, Lukewarmnefs, Formality, and Sloth? Do not all thefe, and many more fuch Sins Shamefully abound in this Land of Light and Liberty? and what can we then expect for fuch Ingratitude (without a speedy Reformation) but to be left to fall into a total Apoftacy here, *and a certain fearful looking for of Judgment hereafter, and fiery Indignation, which fhall devour the Adverfaries?* Hath not this been the Lot of other Nations? And why not of this? Is it not then high Time for all that bear the Name of *Chriftians* to beftir themfelves, and to do what they can to prevent their own, and others Defttruction?

This is then the Design of this bold (tho' weak) Attempt, and the earneft defire of,

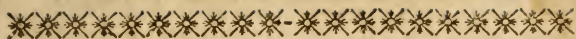
REVEREND GENTLEMEN,

Your hearty Well-wifher, in CHRIST,

and moft humble Servant

J. M.

The



The INTRODUCTION.

NOW, ye my Friends, who from the CHURCH
dissent,

And are not with her sacred Rules content :
Her *Rites* and *Ceremonies* seem absurd
To you, and not according to GOD's Word ;
And therefore (having gracious Liberty)
Ye worship GOD in your peculiar Way.
To blame your Practice herein, or commend,
Is not the Business that I here intend,
But to exhort you to consider well,
And see that ye in Holiness excell ;
Else your dissenting from the common Croud
Will but proclaim your heinous Guilt aloud.

And since 'tis so that ye do not submit
To Men's Inventions, which ye think unfit
For *Christian Worship* ; therefore ye refuse
Conformity, and separate Meetings chuse.
Consider then, and make a solemn Pause,
'Till you've examin'd well the real Cause
Why ye do from th' *establish'd Church* dissent,
And are not with her sacred Rites content.

Dissent is nowise to be defended,
If it may be with Honesty amended :
But if you can't with Conscience safe conform,
A quiet Dissent is no real Harm.

But here are many Things laid to your Charge,
The which if true, your Fault is very large ;

The I N T R O D U C T I O N.

Your Brethren oftentimes upon you fix
The Names of self-conceited Schismatics,
Blind Biggots, Hypocrites and many more
Such heinous Crimes they heap upon your Score.

Consider then, beside your *Maker's* Eye,
How many more into your Conduct pry
Who on each Stumble, or Mis-step you take,
Will very readily their Silence break,
And say, ' Ah, there's your Saints that seem to be
' So much preciser, and more pure than we !
' Are these the Men who stand in Awe of Sin ?
' They're all alike, meer Hypocrites within !'

Now let each one examine well his Heart,
And see if this be truly his Desert.

'The Controversy I can not decide, [wide ; }
Nor would I try to make the Breach more }
GOD only knows who shall the Test abide. }
To raise Disputes I nowise here intend,
But to advise you as a faithful Friend :
To flatter or to banter I disdain,
Yet will I speak my Mind both blunt and plain.

And this I know if ye these Names deserve,
Ye widely from your own Profession swerve .
But still remember, diff'rent Modes and Names,
And all the jaring opposite Extreame
Of Judgment, which make here a mighty Sound,
Will lighter than the empty Chaff be found,
When CHRIST the Judge shall come in flaming
Fire,

How will the Hypocrite's vain Hopes expire ?

Like

The INTRODUCTION.

Like Clouds of Smoak before the driving Wind
They'll leave their vain expected Blifs behind!
But those in whom true Faith and Love are
found,

Shall then be with immortal Glory crown'd,
And reign with CHRIST through all Eternity,
Whilst Hypocrites in quenchless Flames shall
lie.

O then take Care to keep your Garments clean,
Having a Conscience always pure within;
Then need ye not the World's Reproaches fear,
Nor be asham'd when Men revile you here,
The Bolt shall on the Shooter's Head rebound,
And smite him with an everlasting Wound.

If falsely you're accus'd you may rejoice,
And lift your Hearts to GOD with thankful Voice
That ye are counted worthy to partake,
*Shame and Reproach for your Redeemer's Sake,**
For great is the Reward which shall be giv'n
To you (saith CHRIST) reserved safe in Heav'n.
For so serv'd they the Prophets all of Old,
And all the Faithful, who the Truth did hold.†

Rejoice (saith he) and be exceeding glad,
For I on Earth no better Usage had ‡.
Fear not (saith he) my little chosen Flock,
Nor let your Hearts with gloomy Fears be broke,
For 'tis your heav'nly Father's Will to give
To you the Kingdom, who on me believe ||.

But let none take this Consolation wrong,
This doth to none but faithful Souls belong;

* Acts iv, 41, † Mat, v, 11, 12, ‡ Chap, x, 24, || Luke, xii, 32,

The INTRODUCTION.

Those who pursue the Paths of Virtue still
In sweet Obedience to their *Maker's* Will.

The *Followers of the LAMB* where'er he goes,
Tho' all the Hosts of Earth and Hell oppose:
Resolv'd thro' Grace they will this Track pursue,

Not fearing all that Earth and Hell can do.
These are the happy Souls that shall be crown'd
With CHRIST their LORD; eternally renew'd.

But let this precious *Truth* be ne'er forgot,
That *Persecution* is the common Lot
Of all that walk in this true narrow Way,
Which leads to Realms of everlasting Day:
Yea, all the faithful *Foll'wers* of the LORD
Were ever by a spiteful World abhor'd. *

* 2 Tim, iii, 12.



SECTION

SECTION I.

The Nature of the Christian Warfare.

THE *Christian* Life is all a Warfare here,
 And ev'ry true and faithful Volunteer
 Counts not this World, nor Life itself too dear
 To part with at their heav'nly Captain's Call:
 They for his Sake can freely give up all.

But those that would inlist themselves herein,
 'Tis proper for them first ere they begin
 Now to sit down and fairly count the Cost,
 Lest Courage fail when they shall want it
 most,

And they recant and let the Prize be lost. *

Consider then what great and mighty Foes,
 Ye in this holy *Warfare* must oppose;
Satan, the *World*, the *Flesh* with ev'ry *Lust*;
 These must be conquer'd and laid in the Dust;
 And when you've conquer'd these you shall be
 crown'd,

And for illust'rous Champions renown'd. †

These are the Foes with which ye now must
 fight,

If you would reach the glorious Realms of Light,
 But if you think these are no num'rous Throng,
 Yet know they're crafty, violent and strong:

* Luke xiv. 31. † Rev. iii. 21.

For, *Satan* first, with his deceitful Charms,
Will strive to cheat you in a thousand Forms;
He'll feed your Hopes (perhaps) with airy
Dreams,

And bid you not to fear, your happy Names
Are written in the *Book of Life* above,
And nothing can them ever thence remove.
And then (perhaps) when he hath led you on
In bold Presumption, till your Hopes are gone,
Like Clouds of Smoak dissolv'd in fleeting Air,
He'll plunge you in the Gulph of black Despair.

'Tis certain these are his deceitful Schemes,
To lead his *Vassals* on in wide Extreams
Of killing Fears, or else presumptuous Dreams }
He tells the *Youth*, "*You need not yet begin
To turn to GOD and leave your darling Sin:
'Tis Time enough for that a great While hence;
Therefore in Youth taste ye the Sweets of Sense.
Devotion's only fit for antient Years,
When Baldness, or the hoary Head appears;
And then a few repenting Tears and Cries
Will for your youthful Vanities suffice.*"

With what Delight the *Youth* does listen here!
Such Language suits his young voluptuous Ear.
But, ah, little does the Wretch believe
That all his Craft is only to deceive.
His Words are softer than the very Oil,
While he does such unthinking Fools beguile.

Then to the *Aged* with a Frown he turns,
Who now perceives his wretched State and
mourns,

" 'Tis

“ ’Tis all in vain now to begin to pray,
For thou hast lost the Blessing by Delay.
Thy Prayers now will not thy Doom prevent,
But aggravate thy Sin and Punishment.”

Thus like a crafty Fowler is he set
To draw the Simple to his fatal Net,
And when he cannot with his flatt’ring Lies,
Then he some new and false Suggestion tries.
A Thousand base malicious Arts he uses
To tempt to Sin, then for the same accuses.

Ye Hypocrites (saith he) your Cries are vain,
GOD’s gracious Audience ye can ne’er obtain.
Then he upbraids them for their various Blots,
And tells them these are not GOD’s Children’s
Spots.

Thus like a *Lion* doth he gape and roar,
And daily seeketh whom he may devour.*
But, Thanks to GOD, this *Tyrant* strives in vain
To stretch an Inch the Limits of his Chain.
The great *JEHOVAH* hath him at his Beck,
And mars his Purpose with a humbling Check
Then fear him not, but still on GOD depend,
For he’s the only never failing Friend.

But now the second *Captain*, with his Band
Appears, and will your holy Course withstand,
To wit, the *World*, its Forces will combine,
And with the former Fiend against you join,
And strive to stifle ev’ry Spark divine !
Your old *Companions*, they will taunt and jeer,
And some will on you frown, and some will sneer.

* 1 Peter, v, 8

Then Poverty (perhaps) will overtake you,
 And all your former Friends will then forsake you.
 Then Persecution will (perhaps) arise, [prize
 Which strikes poor tim'rous Souls with sad sur-
 Then you'll be drove (perhaps) from House and
 Daily expecting worser Things to come. [Home
 Your nearest Relatives (perhaps) may be
 The keenest Instruments to make you flee;
 Whilst none will lend their Aid to bear the Cross,
 Which brings with it such Trouble, Shame, and
 Loss.

And Life itself, and ev'ry Thing that's dear }
 Is now in Danger, plainly doth appear. }
 This strikes the Coward with surprizing Fear. }
 In great Perplexity, now doth he stand,
 And Doubts and Fears appear on ev'ry Hand.

And then comes in the third audacious Foe,
 More dang'rous far than both the former two:
 He gives the deepest Wounds, and keenest Smart,
 To wit, the base deceitful wicked *Heart*. *
 This comes with all its base corrupted Train, }
 And makes the bravest Soldiers to complain, }
 And often doubt that all their Hopes are vain: }
 For when they've thought the Vict'ry was com-
 plete,

And all their Lusts were trod beneath their Feet,
 Their Faith has rais'd them to *Mount Pisga's Top*,
 And they've been fill'd with sweet celestial Hope

* Jer. xvii. 9.

Then have they view'd the *Heav'nly Landscape*
o'er,

And thought they were just at the happy Shore.
Each lordly Lust they bravely could disdain,
And thought to them they'd never yield again ;
But, ah, how soon this base fallacious Foe
Hath given them a dreadful Overthrow !

These dead and bury'd Lusts revive again,
And fill their Souls with Horror, Grief and Pain:
They thought they were just at the heav'nly
Shore,

And these vile Traytors would rebel no more,
Then they began to think themselves secure,
And all their Lusts were driven out o' Door ;
But, ah, how soon they new Avenues find
To enter in and to disturb the Mind !

Their vicious Powers do soon revive and swell,
And drag them down, ev'n to the Gates of Hell,

Now if the bravest Soldiers meet such Foils,
And Sin their best Experience oft beguiles:
If such domestic Foes still lurk within,

Consider then, ye who would now begin
To list yourselves for Soldiers in this War,
With what domestic Foes you're call'd to jar.

Now I shall here endeavour to describe
The chief Ringleaders of the cursed Tribe.

The first is *Pride*, a most pernicious Foe,
Which always brings the haughty Sinner low. *

* Prov. xxix. 23, xvi, 18.

This commonly goes foremost in the Van,
 And was the very first Sin that began,
 And brought Destruction on the Race of Man.
 Then *Avarice* brings up the fatal Rear,
 'Pride's base voluptuous Breaches to repair:
 Now tho' these are contrary to each other,
 Yet do they commonly reside together:
 But, O what base Disharmony they make,
 They cause the Pillers of the House to shake!
 Yet still they live like brauling *Man* and *Wife*,
 Which always dwell in Enmity and Strife,
 These are the *Parents* too of all the rest
 Vile Lusts that dwell in Man's corrupted Breast.
 To count their *Offspring*, O who can pretend,
 For they in *Legions* constantly ascend
 Out of the base deceitful Heart within,
 And bring the Soul in Bondage oft to Sin.
Malice, and *Envy*, *Rage*, and stand'ring *Spite*,
Murder, *Adul'try*, *Theft*, and vain *Delight*;
Prophaneness too, of ev'ry vicious Kind,
 That dwells so much in *Man's* corrupted Mind;
 Yea, all *Rebellions* 'gainst both *GOD* and *Man*,
 Proceed from these two Captains of the *Clan*.
 All these are *Children* of this cursed *Pair*:
 Whose very Breath pollutes the wholsom Air.
 These, you must fight against with all your
 Might,
 Tho' ye before in them took great Delight;
 And this (perhaps) you'll find more hard to do,
 Than to encounter both the former two;

For,

For, O how hard a Thing it is to fight
Against the Object of our Hearts Delight!
Yet, tho' as dear as a Right-hand or Eye,
They must be now cut off and thrown away,
If in this holy Army you'd enlist,
To be the faithful Soldiers of CHRIST:
For he accepts of none but such as part
Freely with ev'ry Idol of the Heart:
Therefore with all your might you must oppose
These *diabolical* and darling Foes,
If ye would wear the bright celestial Crown
Of everlasting Glory and Renown.



SECTION II.

The CHRISTIAN ARMOUR.

EPH. vi. 14—18.

PERHAPS your Courage now begins to fail.
And you're afraid you never shall prevail
Against these great *Goliaths*, which do stand
T' oppose your Way with monst'rous Swords in
Hand:

But come chear up, and never yield to fear,
Lo, here is Strength, and Help for ever near.
But still remember ye must never trust
In your own Strength, which is but feeble Dust,
But let your Hope and Confidence be laid
Upon your great CREATOR's gracious Aid.

And if ye would be *Christian Soldiers* brave,
 Know that ye must the *Christian Armour* have,
That ye may stand fast in the evil Day,
And all the Pow'rs of Earth and Hell dismay.
 See then that ye put on this *Holy Dress*,
 Girt round with *Truth*; your *Breast-Plate*
Righteousness:

Your Feet well shod with Gospel Preparation,
That ye may tread the Path of GOD's Salvation.
But above all take Faith, that powerful *Shield*,
 That ye may stand undaunted in the *Field*,
And quench the fiery Darts and crafty Wiles
Of Satan and the World, which oft beguiles
 Unguarded Souls by either Frowns or Smiles. }
 And when you've made this proper *Preparation*,
 Take also *Hope*, the *Helmet of Salvation*:
And take the Spirit's sharp two-edged Sword,
Which is the great JEHOVAH's holy Word:
 This will (with holy *Skill*) cut down your *Foes*,
 All that would dare your holy *Course* oppose.
Then cast the Anchor Hope within the Veil,
 And never once let gloomy *Doubts* prevail.
 Then daily pray, and make your *Supplication*
 To your great *Captain* for complete *Salvation*:
 Imploring still the great *JEHOVAH's Aid*,
 To guide you in his holy *Paths* to tread.
 But fix your *Hopes*, and *Confidence* upon
 Your great *REDEEMER's Righteousness* alone.

Ye *Christian Soldiers*, thus yourselves prepare,
 And take these *Weapons* for the *Holy-War*;

Then

Then boldly fight in your *Redeemer's* Name,
And never yield to sinful Fear or Shame :
Nor shall ye only fight, but overcome
Those Beasts of Prey that round the Forest roam.
Satan shall flee, and tremble too with Fear,
At shaking of your *Captain's* glitt'ring Spear.
The *World* shall own, with Envy, Grief, and
Shame,
Your glorious Conquest in *Immanuel's* Name.
Your *Lusts* shall vanish ; yea, and ye shall be
Illustrious Conqu'rors o'er the potent *Three*.
So shall ye win the bright immortal Prize,
Laid up for you with *CHRIST* above the Skies.



SECTION III.

An ALARM ; or, general Call to all Sinners, to come and enlist themselves in the Christian Warfare, to fight under CHRIST's Banner : With the Benefits accruing to them who accept, and the Danger they are in who refuse the Gospel Call.

NOW, whosoe'er will lend obedient Ears,
This Day I do beat up for Volunteers,
In my great heavenly Captain *JESU's* Name,
I call to *Weak*, and *Strong*, to *Blind*, and *Lame*,
To *Rich* and *Poor*, of ev'ry *Sex* and *Size*,
To *Sinners* of all Sorts beneath the Skies ;

With Gospel License, I extend the Call,
 Without Distinction, freely to you all.
 To ev'ry Creature of the *Human Race*,
 Lo, CHRIST sends forth his Messages of Grace. *

All who are willing now themselves t'inlist
 To be the faithful Soldiers of CHRIST,
 Come now obedient to his gracious Call,
 Lo, he is ready to receive you all ;
 And ye shall find Rest to your weary Souls,
 Yea, endless Peace where Grief nor Trouble
 rouls :

But let this Truth sink in your Hearts and Ears,
 That he accepts of none but *Volunteers*.
 But whofo will lay down their hostile Arms,
 And hearken to his *Gospels* winning Charms
 And come obedient to his gracious Call,
 His Arms are open to receive you all.
 The best of Wages too ye shall receive,
 And the best Entertainment ye can have,
 Yea, Bread of Life to feed your hungry Souls,
 Water of Life, and Wine in flowing Bowls.
 Tho' empty Fools may mock, and jeer, and scoff,
 Lo, here is Food the World knows nothing of.
 The best of Liv'ry too shall be your Dress,
 Ev'n the white *Robe* of Jesu's *Righteousness* !
 The Prize at last, a bright immortal Crown
 Of everlasting Glory and Renown.
 Here's all th' Encouragement ye can desire :
 Yea, here's Salvation from eternal Fire !

* Matth. xxviii. 19.

But this know also, None of these are due
By any Merit, or Desert from you:

'Tis all the free, and gracious Gift of GOD,
And purchas'd by a dear *Redeemer's* Blood!
Come then, all ye, who have been Slaves to Sin,
And think what Self-deceivers ye have been!

CHRIST's Yoak is easy, and his Burden light;
His Ways are Pleasure, and his Work Delight.

Who then will come and put his Armour on,
And bid each base beloved Lust begone?

What say'st thou, Soul, who art with sin oppress'd }
And know'st no Way to ease thy troubl'd Breast }
This War will issue in eternal Rest.

Come then, and put this holy Armour on,
And freely bid thy darling Lusts begone:

Come boldly fight, and tread these Monsters
down,

So shalt thou win this bright immortal Crown.

But know the fearful, and the Unbelievers,

All Hypocrites, and foolish Self-deceivers,

And all who are in love or league with Sin,

And are not willing to enlist herein,

These must at last their endless Portion take

With Devils in the dark infernal Lake;

Where, *Fire* and *Brimstone* is their choicest Fare

And ev'ry Comfort is abandon'd there;

For all the Music, and the Mirth they know,

Are endless Wailings, and immortal Woe! *

What say ye then, ye Sinners of all Kinds?

Shall Satan still delude your carnal Minds?

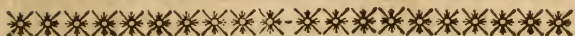
* Rev. xxi. 8.

Will ye not yet quit your rebellious Arms,
 And yield unto this glorious *Captain's* Charms!
 What are your Eyes still fix'd on earthly Toys,
 And blind to all these bright celestial Joys?
 Are ye resolv'd, whatever others do,
 That ye will still this dang'rous Track pursue?
 O! dreadful Madness, if ye still resist
 These gracious Tenders, made to you by *Christ*:
 But know, if thus ye obstinate remain,
 You're on the Brink of everlasting Pain.
 O! think how foolish is your Approbation,
 To chuse Destruction, and refuse Salvation
 To live in Bondage when you may be free
 Is sure the greatest Folly that can be!
 Yet such the stupid Folly is of those,
 Who do not with *CHRIST's* gracious *Gospel* close.
 They're Slaves to *Satan*, and his cruel Will
 They drudge and labour daily to fulfil!
 To serve and please him, they no Pains do spare,
 Yet feed on *Husks*, instead of wholesome Fare.
 But all who faithfully serve *CHRIST* the *LORD*
 A Crown of Glory is their sure Reward. *
 Their *LORD* is *Truth* itself, nor can deceive;
 Thrice happy they who do on him believe.

* Rev. ii. 10.



We



S P E C I A L

A D D R E S S E S

To four S O R T S, (viz.)

I. *To Youth*, II. *The Middle-aged*, III. *The Aged*, IV. *The Deserters, or Backsliders.*

I. *To Y O U T H.*

WELL, what say ye, ye lovely blooming
Youth?

Will ye give Ear unto the Words of Truth?

Will ye give Ear to CHRIST's sweet charming
Voice,

And make him now your only Love and Choice?

If ye are willing, now's the only Time

To close with him, while in your youthful Prime,

Come then begin your young delightful Days

With the sweet Work of Prayer and of Praise:

And let the Word of GOD be your Delight,

And Meditation both by Day and Night.

Consider well th' Advantage ye will have

If ye do now CHRIST's Gospel Grace receive.

'Tis easy Work if ye in Youth begin,

To get the Vict'ry o'er your darling Sin:

'Tis

'Tis like a Tree that's tender, green and young,
Whose Roots are not yet fast'ned in so strong:

'Tis easier Work (I say) to root it out,
Than when 'tis once grown stubborn, old, and
E'vn so it is with those who young begin [stout.
To fight against the vicious Powers of Sin:
But those who this delay till afterward,
The Roots of Sin grow many, strong and hard.

Repentance is not easily obtain'd,
When Men have long in Wickedness remain'd.
But lovely Youths, in whose most tender Years,
A strict Regard to Piety appears, [find
Shall taste those Sweets, and those rich Treasures
To which the World is ignorant and blind! *
O think how sweet and pleasant it will be,
When in old Age ye shall look back and see
That ye in Youth began to seek the LORD,
And found much Sweetness in his holy Word: }
What matchless Joys will this to you afford!

Or if you are cut off in youthful Days,
Death only will to higher Pleasures raise;
And waft you safe above the lofty Skies,
To be Possessors of eternal Joys.

But those who do this needful Work delay
Are oftentimes in Anger snatch'd away,
And plung'd into the dreadful Lake of Hell,
Where Hypocrites, and vile Apostates dwell.

O then, ye lovely *Youths*, begin betimes
To seek the LORD, and leave your darling Crimes
No earthly Joys can be with this compar'd
To love and fear, obey and please the LORD!

* Rev. ii. 17----Matth. xiii. 44.

What Honour like to this can ye obtain,
To be enroll'd amongst the glorious Train
Of faithful Saints, array'd in Robes of white,
And reign with CHRIST in everlasting Light!
Come then, ye lovely YOUTHS, nor more delay,
But now accept CHRIST's gracious Call to Day:
His Yoak is easy, and his Burden light;
All his Commands are holy, just, and right:
In keeping them there's Profit, and Delight.
Depend upon it, ye shall ne'er repent
That ye so early yielded your Consent.
But if ye do the Gospel-call refuse,
Ye then the Road to endless Ruin chuse.
O then consider, in your youthful Prime,
That Now is the most sweet accepted Time!
If this ye lose, ye never more may have
Another Call, 'till call'd into the Grave!
For tho' you may be now in youthful Bloom,
Death may as speedily upon you come
As on those Heads worn out with num'rous Years,
In whose pale Looks e'vn Death itself appears!

Again consider, should your Days be long,
Still your corrupt Affections grow more strong:
If ye continue still to live in Sin,
The harder Work you'll find it to begin
To turn to GOD; your vain Delights to leave,
If ye in Youth do not his Grace receive.
Believe not then the base Deceiver's Tongue,
That would persuade you still, *You are too young*
To list yourselves in this great War to fight,
And to forsake each youthful dear Delight.

O! dreadful Madness if ye this believe,
 For this is *Satan's* Flatt'ry to deceive;
 And to delude you to his fatal Snare, [pair
 And plunge you in the Gulph of black Def- }
 When Death, pale Death shall in your Faces }
 Consider then what Danger you are in, [stare!
 While ye remain the wretched Slaves of Sin;
 If ye refuse the Gospel's gracious Terms,
 Think how you'll bear to meet a GOD in Arms!
 In Arms of Vengeance to destroy his Foes,
 Who did his *Law* and *Gospel* both oppose!
 Before him then will burn devouring Fire;
 And where shall then his guilty Foes retire?
 To Hills and Mountains they in vain shall cry,
 To hide them from his dreadful Majesty,
 Consider this, dear YOUTHS, and no more go
 In the broad Path that leads to endless Woe.



II. *To the* MIDDLE-AGED.

AND what say ye, ye, who at middle Age
 Are now arriv'd, ere ye yourselves engage
 In this grand War, which you are call'd unto?
 Are you not yet resolved what to do?
 At middle Age, alas! what did I say?
 Nay, this may be to you ev'n the last Day!
 The very last ye on this Earth may have,
 Ere ye are swallow'd by the gaping Grave!

What

What think ye then? Speak, is it not high Time
(When ye in Vanity have spent your Prime)
Now to lay down all your rebellious Arms,
And hearken to the *Gospel's* sweeter Charms,
And to put on the *Christian Armour* too,
With holy Resolution to subdue? *

O then no more th' important Work delay,
But hearken to your Maker's Voice to Day :
And flee to CHRIST, by Faith, on Gospel Terms,
He'll yet receive you in his gracious Arms.
Tho' you have long provok'd him to his Face,
And long despis'd the Riches of his Grace ;
Yet if you're heavy laden with your Sin,
And from a Sense thereof with Grief begin
To cry, *Alas ! alas ! what shall I do ?*
And who shall save me from eternal Woe ?
And kill in me this Soul destroying Foe ?
By Night or Day, no Comfort can I find,
This Load of Guilt so much afflicts my Mind.
The Sense of Sin is now so heavy grown,
Into the Mire it deeply sinks me down.
Nor doth it only sink me in the Mire,
But will ere long (I doubt) to endless Fire.
Alas ! while I this Monster Sin have serv'd
How wide I from my Happiness have swerv'd !
Ah ! now I see the Madness of my Sin ;
Alas ! where hath the foolish Wand'rer been ?
Thro' fatal Mazes I have madly run,
And daily hasted to be quite undone.

* I Cor. ix. 25, 26.

*Thy holy Laws, LORD! I have basely broke :
 My Stubborn Neck hath long refus'd thy Yoke.
 A Prodigal, and Rebel I have been,
 A wretched Slave to Satan and to Sin!
 And yet, O LORD! dost thou send forth thy Call
 To poor and heavy laden Sinners all,
 To come to thee, and thou wilt give them Rest,
 And ease the Burdens of their troubled Breast? **
*LORD! at thy Call, I now am come at last,
 And owning all my sinful Follies past,
 Here at thy Feet, myself I humbly cast.
 I own O LORD, I have myself undone :
 No hope remains but in thy darling SON,
 Who gave his Life for Rebels to atone.* }
*But, LORD, so vile and filthy as I am,
 I to this Favour hardly dare lay Claim.
 My waken'd Conscience now doth loudly tell,
 I do deserve the lowest place in Hell.* }
*Because I have so vile a Rebel been,
 And have so willingly run on in Sin,
 Yet, LORD, I'll hope, for should I now despair,
 This would but make thy Vengeance more severe :
 Yea, and dishonour thy great Name yet more
 Than all my heinous Sins have done before :
 For lo, thou art a GOD of Mercy still,
 Faithful and just thy Promise to fulfill : †
 Therefore I'll hope, and humbly yet implore,
 For JESU'S Sake wipe out my guilty Score :
 Yet, LORD, if thou deny'st, I must be dumb ;
 I own I don't deserve the smallest Crumb*

* Matth. xi. 28. † I. John 1, 9.

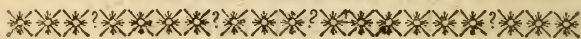
*Of Mercy, from thy just and righteous Hand,
Who did so long thy holy Will withstand.
Yet, LORD, if thou this Favour wilt bestow,
An endless Debt of Praise to thee I'll owe:
I'll vie with all thy glorious Host above,
To praise the Wonders of redeeming Love.
O Then, look down upon my deep Distress,
And magnify thy rich forgiving Grace.
Tho' I no Merit of mine own can plead,
LORD, look on him who did for Sinners bleed.
Since JESUS dy'd poor Sinners to set free,
Then for his Sake have Mercy, LORD, on me.*

If thus (I say) ye do yourselves address
To your CREATOR, and your guilt confess,
With deep Remorse, and true unfeigned Grief,
By Faith in CHRIST, ye shall obtain Relief:
Ye shall a Pardon, full, and free receive,
If thus ye seek, and heartily believe:
For this is promis'd in GOD's holy Word; *
And this to Penitents may Peace afford;
For Heaven and Earth shall sooner pass away,
Than one Word fail which CHRIST the LORD
doth say. †

What say ye then? Will ye in *Sin* persist?
Or will ye under CHRIST *yourselves* inlist?
Resolve you now which portion ye will take,
A Crown of Glory, or a burning Lake.
For unto one of these ye soon must go,
To Heaven above, or down to Hell below.

* *Isai.* lv. 7. † *Mark.* xiii. 31.

O then be wise, and quit yourselves like Men,
 That you may Grace, and endless Life obtain.
 Consider well what Danger you are in,
 While ye remain in Love or League with Sin.
 And think what vast Advantage it will be
 If ye to CHRIST do now for Refuge flee.
 'Tis dreadful Madness if to Sin ye cleave,
 And do not now the Grace of GOD receive.
 This you will think yourselves I'm sure one Day,
 If ye do not his gracious Call obey.
 O that you'd think so ere it is too late;
 Ere Death hath ended your Probation State;
 Else you will think so in th' infernal Chains,
 Where GOD's eternal furious Vengeance reigns!
 The just Reward of their Ingratitude,
 Who thus despise the Goodness of a GOD.



III. *To the AGED SINNERS.*

AN D what say ye, who now to the last Stage
 Of Life are come, ere ye yourselves engage
 In this great War, against the Powers of Sin?
 Will ye not yet this needful Work begin?
 Have you liv'd here so long, yet never knew
 This wond'rous Myst'ry, to be born anew?
 If you continue in your natural State
 Great is your Folly and your Danger great.
 You have been bound in *Satan's* cruel Chains,
 While he prepar'd you for eternal Pains.

And

And are you willing to continue still
 The wretched Subjects of his cursed Will ?
 And are you willing now to leave this World,
 To be with him to Hell forever hurl'd ?
 O dreadful Thought ! Do ye not yet repent,
 And tremble at the Thoughts of this Event ?
 O, think how ye this wretched World must leave,
 And be thrust down to the infernal Cave,
 Where Fire and Brimstone, black sulphurous
 Streams

Must be your Bed, in everlasting Flames !
 There shall ye also see, at utmost Height,
 The glorious Realms of everlasting Light,
 Where all the holy, valiant Champions are,
 Who were brave Soldiers in this holy War,
 Wearing their glorious Crowns, and white Array,
 Triumphant in the Realms of endless Day ;
 Whilst ye are roaring in the Lake of Hell,
 In Torments worse than mortal Tongues can tell.
 Then Conscience too (that never dying Worm)
 Will gnaw your Hearts in the most wretched
 Form.

'Twill then upbraid you with such Words as
 these, [Ease,
Thou liv'dst on Earth and took'st thy carnal
And did'st thy base luxurious Palate please :
And did'st neglect the Gospel's joyful Sound
Where many thousands sweet Salvation found !

*There might'st thou too, Salvation have obtain'd
 Hadst thou not still in Unbelief remain'd,
 And all my Checks most scornfully disdain'd.
 Remember how I often did thee tell,
 That thou wast in the ready Road to Hell
 Yet still against the LORD thou would'st rebel.
 Now thou must in these endless Torments lie
 Through all the Ages of Eternity.*

*Then will ye cry, Alas! what must I dwell
 Forever in this dreadful Lake of Hell!
 O cutting Thought! alas! this makes me shiver,
 To think upon this awful Word, FOREVER!
 What! must I lie ten-thousand Ages here,
 And yet my wretched End be ne'er the near!
 Alas! alas! is this Eternity!
 O! could I curse this dreadful GOD and die!
 But ah, alas, my wishes all are vain,
 Resentment does but aggravate my Pain!
 O that I never once had heard the Sound
 Of Gospel Tidings on the earthly Ground;
 For this sad Thought torments me worst of all,
 That I refus'd its sweet inviting Call!
 O that I ne'er had liv'd on Christian Ground,
 Nor ever heard the Gospel's Joyful Sound!*

Thus may we not suppose the Wretch to cry,
 Amidst the Pangs of endless Misery?

Consider this, ye aged Sinners all,
 And speedily upon your Maker call,
 Lest his just Vengeance quickly on you fall.
 O think (I pray) what Danger ye are in,
 If yet you are the wretched Slaves of Sin.

What

What have you liv'd on Earth so many Years
 Till scarce a Hair on your bald Head appears?
 Your furrow'd Brows declare that Death is nigh }
 Your flutt'ring Breath just ready now to fly,
 And the next Step is black Eternity !
 And can you thus contentedly remain,
 Unsanctifi'd, and not yet born again?
 O haste, haste haste, and for a Pardon sue,
 Ere you are forc'd to bid this World adieu !
 Your Candle now is but a glimm'ring Snuff,
 'Twill be blown out (perhaps) by the next Puff;
 Therefore 'tis dreadful if you now delay,
 And put off your Repentance one more Day.
 But now perhaps 'twill be th' old Serpent's Care
 To swell your Guilt and tempt you to Despair;
 He'll tell you now *'Tis but in vain to pray,*
For you have lost the Blessing by Delay.
 This is his common Course when Men begin
 To apprehend the Danger they are in:
 But don't ye now his flatt'ring Lies believe,
 For all his Craft is only to deceive:
 And have not ye believ'd him too too long?
 Then trust no more his base deceitful Tongue
 For this is his last Point, which if he gain, }
 Then he hath caught you in his cruel Chain
 Wherein you're bound to everlasting Pain. }
 But if you now unfeignedly repent,
 His cursed Scheme you totally prevent.
 If now no more ye do in Sin persist,
 But freely under CHRIST yourselves inlist,
 And now receive him on the Gospel Terms,
 He'll welcome you into his gracious Arms.

Come then and bow before your *Maker's Face*,
 And all your Guilt with grief & shame confess,
 And thus implore his rich forgiving Grace. }

LORD! at thy Feet a wretched Sinner lies,
 Unworthy to lift up his guilty Eyes
 Towards thy Throne, thy Mercy to implore, }
 Yet lo, I cast myself at Mercy's Door }
 Vile and polluted! Leprous too all o'er! }
 But, LORD, I've heard there's Mercy found
 with thee,

Ev'n for such vile unworthy Worms as me!
 LORD! can it be that I should Mercy find,
 I, who have been to all thy Beauties blind!
 I, who so long thy righteous Laws have broke,
 And stubbornly refus'd thy gentle Yoke!
 I, who so long thy Patience (LORD) have tried,
 And most presumptuously thy Wrath defy'd:
 I, who in Vanity have spent my Prime,
 And only left for thee the Dregs of Time!
 And shall I yet accepted be of thee?
 This must indeed surprising Mercy be!
 O, make me then an Instrument of Praise,
 To celebrate thy rich forgiving Grace.
 O, melt this hard, this frozen Heart of mine,
 And work a Change in me all o'er divine.
 For JESU'S Sake I humbly thee implore,
 O LORD, wipe out my black my guilty Score!
 I own I have a base Transgressor been,
 A willing Slave, to Satan and to Sin:

Confounded

Confounded here, I blush before thy Face,
 That I so long have slighted thy rich Grace.
 LORD, should'st thou cast my guilty Soul to Hell,
 Strict Justice must approve the Sentence well:
 But O forever be thy Name ador'd!
 I find it promis'd in thy holy Word,
 That whosoe'er repents and turns to thee,
 By Faith in CHRIST, shall yet accept'd be. *
 These precious Words afford me some relief,
 LORD, I believe, help thou my Unbelief:
 But, LORD, I can't repent nor yet believe,
 Except of thee I do this Power receive;
 Grant then, O LORD, these Graces unto me,
 Then I'll repent, believe, and trust in thee.
 O wash my Soul in that most precious Flood
 Of Water pure, and rich atoning Blood,
 That sprung from my dear JESU's wounded Side,
 When he upon the Cross for Sinners died:
 So shall thy Mercy, LORD, be magnified.
 Nay, ev'n thy Justice shall more Glory win
 (Altho' I have the Chief of Sinners been)
 Than if my worthless Soul were sent to Hell,
 Where thy just Vengeance doth forever dwell;
 For tho' I suffer'd there eternally,
 This never would thy Justice satisfy;
 But my Salvation thro' CHRIST's precious Blood,
 Shall fully please thy Justice, O my GOD!
 O then for Mercy and for Justice too,
 I humbly plead, a Pardon, LORD, bestow.
 Then what a Monument of Mercy I,
 Shall be to Angels thro' Eternity!

*There I with them forever shall adore
 Thy matchless Love, upon the Heav'nly shore ;
 With many millions of Man's fallen Race,
 Who loud proclaim thy rich forgiving Grace.
 Oh, then my vile corrupted Heart renew ;
 My stubborn will, and all my Pow'rs subdue !
 This shall redound to thy eternal Praise,
 And Glory of thy rich forgiving Grace,
 Far more than if my Soul were sent to Hell,
 Where thy just Vengeance doth forever dwell.
 Tho' true it is, that all the Heav'nly Choir
 Can ne'er advance thy Praise and Glory high'r
 Than what it was from all Eternity,
 When all thy Creatures did in Silence lie :
 Yet since thou hast thy gracious Name reveal'd
 A GOD of Mercy, and hast not conceal'd
 This lovely Attribute from my poor Eyes,
 From hence alone my humble Hopes Arise.
 Yea, this thou hast more highly magnified,
 Than all thy glorious Attributes beside,
 In sending CHRIST, thy dear beloved Son,
 To die for Crimes that rebel Worms had done.
 Oh, let me then herein obtain a share,
 And for his Sake hear my unworthy Pray'r.
 This humble Suit I cannot, will not cease,
 Until thou grant an Answer, LORD, of Peace.*

Thus humble ye yourselves before the LORD,
 And plead the Mercies promis'd in his Word ;
 Then doubt not but ye shall his Grace obtain,
 None ever sought his Face aright in vain.

But

But see that ye presume to sin no more
As ye have done in Unbelief before ;
Else all your Teats and Cries will be in vain,
You're on the Brink of everlasting Pain.

Now if you will your MAKER's Word obey,
Give ear unto his gracious Voice To day:
But if you're not resolved yet to come,
Then you may stay and hear your woful Doom,
Ev'n, *Hence depart, go and forever dwell*
With Devils in th' infernal Lake of Hell.



IV. *To DESERTERS, or BACKSLIDERS.*

NOW ye who have your sacred Colours fled,
And have revolted from your LORD and
head,

What say ye now ? will ye again return,
And all your base ungrateful folly mourn ?
Or will ye at such matchless Goodness spurn ?
O think upon your mad Ingratitude
To trample thus upon Redeeming Blood :
And think upon the Danger you are in,
Whilst ye against the Checks of Conscience sin.
Consider how this deathless Worm will sting you,
When Justice into quenchless Flames shall fling
you.

Oh dreadful Thought ! And will ye still persist
To be the trayt'rous Enemies of CHRIST ?

What

What! flee from CHRIST, and all his lovely
Charms,

And turn to Satan's Camp and bear his Arms?

O fatal Madness! Do ye not begin

To see the dreadful Danger you are in?

Let but your Conscience answer, it will tell,

If thus ye still continue to rebell,

Your Place must be the very lowest Hell!

But now if ye will humbly yet return

To your Allegiance, and your Folly mourn,

A gracious Pardon ye shall yet obtain,

If humbly ye repent and turn again. *

Then come, and like the *Prodigal* of old,

With contrite Heart your Case to GOD unfold. †

“ LORD, I have sinn'd, I've sinn'd before thy

And most ungratefully abus'd thy Grace! [Face:

But now my Folly, and my Shame I own,

I am not worthy to be call'd thy Son:

But let me one of thy Domesticks be,

Tho' ev'n a Servant of the low'st Degree,

In any Office that belongs to Thee.

Ah, Foolish ingrate that I've been to rove

From thee, my GOD, and thus abuse thy Love:

Alas, what fatal Mazes have I trod,

Whilst I have err'd and stray'd from thee my GOD!

And dost thou yet invite me to return,

Who did so at thy Loving-Kindness spurn?

LORD, at thy Feet confounded here I lie,

Towards thy Throne asham'd to lift mine Eye!

* Jer. iii. 12.

† Luke xv. 21.

And wilt thou yet receive me to thine Arms ?
Lo, here I yield, o'ercome with Mercy's Charms !
My sinful self I utterly abhor,

And all my base Ingratitude deplore.

LORD, guard my Heart that I no more may rove
From thy dear Camp : Secure me by thy Love.

Let me be nailed to my SAVIOUR'S Cross,
Rather than suffer me to wander thus : [move
Then here on Earth, while my frail Lips can
I'll shew the World the Wonders of thy Love ;

And strive to bring Revolters back to Thee,
And they shall praise a pard'ning GOD with me.

And when I reach thy glorious Courts above,
Where my deceitful Heart no more shall rove,
There will I vie with all thy Heav'nly Choir,
(Who speak thy Praise with most intense Desire)
To celebrate, in sweet immortal Lays,
The Wonders of thy rich forgiving Grace.

Then, LORD, my humble Supplication hear,
And to my Pray'r bend down thy gracious Ear,
Since JESUS dy'd Backsliders to restore,
Then for his Sake a Pardon I implore.

Look down, O LORD, and with a gracious Eye }
For JESU'S Sake pass mine Offences by, }
And save the Rebel justly doom'd to die. }

So shall the Glory be forever thine,
As is most due to sov'reign Grace divine. "

Thus humble ye yourselves before the LORD,
And by his Grace ye shall be yet restor'd,
But if you still continue to rebell,
Your Place must be where your old Leader fell.

Of all the Race of *Adam* that did fall,
 Your Case must be the dreadfullest of all,
 Who after ye the *Gospel* had receiv'd,
 And with a firm Assent the Truth believ'd,
 And then returned back to *Satan's* Tribe :
 What mortal Tongue your Danger can describe ?
 Oh ! that you may consider, ere too late,
 The Danger of your base Apostate State,
 And speedily to CHRIST for refuge flee,
 That ye may from this woful State get free.
 O haste ! make Haste ! while Mercy yet doth
 wait,
 For you're undone if you should stay too late.



SECTION V.

*A more particular Address to the Dissenters, on
 several serious Considerations ; by way of Ap-
 plication ; exciting them to practical Holiness,
 and Thankfulness.*

NOW I no more this gen'ral Scheme pursue,
 But here speak more peculiarly to you
 To whom I this Epistle have address ;
 My Mind to you shall freely be express'd.
 And since 'tis so that ye profess to be
 The faithful Soldiers of the LORD, then see
 That your Profession, and your Lives agree :

For

For, ah! how vain are empty Modes and Names,
Before a GOD whose quick all-piercing Beams
Discern the very Secrets of the Heart,
Ere our frail Lips our Meaning can impart!
O, then examine well, lest ye be found
Like *Tinkling Brass*, a vain and empty Sound!
For lo, we're told that many Men will say
To CHRIST at the great awful Judgment-Day,
LORD, LORD, we've prophesied in thy great
Name,

And Works have done, ev'n mighty Works of Fame.

To whom he'll answer, with an angry Frown,
Depart from me, for you I will not own!

Your Works you did in base Hypocrisy,

And vainly thought to 'scape my piercing Eye: }
*Depart, ye Workers of Iniquity. **

Then shall they flee, with Terror from his Sight,
Down to the Regions of eternal Night:

And there must they their endless Lodging take
With Devils, in the black infernal Lake!

O dreadful Sentence! " Who of us shall dwell
With endless Burnings in the Lake of Hell? †

And who shall then admitted be to stand
Before the Judge, and plac'd on his Right-hand
To whom he'll say, " Come, ye beloved Ones,
Ye now shall sit on bright celestial Thrones;
Come, and enjoy the Kingdom long prepar'd
Ere Time began, 'tis your divine Reward; ‡

O who (I say) shall this sweet Sentence hear,
So pleasing and delightful to the Ear?

* Matth. vii. 22, 23. † Isaiah xxxiii. 14. ‡ Matth. xxv. 34.

None but the faithful Foll'wers of the LAMB,
 Who fear'd, and lov'd, and boldly own'd his
 Name, [gain,
 And counted CHRIST's Reproach far greater
 Than all this World affords to wicked Men.
 Such are the happy Souls, and such alone,
 To whom the *Judge* will then pronounce, *well*
 done.

O then, my Friends, take heed what ere ye do,
 To walk by Faith, as *Pilgrims* here below,
 Else all your Hopes of being lov'd, and own'd
 By CHRIST at last, will but your Souls confound!
 But for encouragement still to pursue
 The Paths of Virtue, keep the Prize in View,
 The glorious *Recompence of the Reward*, *
 To be forever with your dearest LORD!
 Consider too your *Warfare* is but short,
 Ere ye shall reach the fair celestial Port,
 If still ye tread the strait, the narrow Path;
 Finish your Course, and keep the holy Faith;
 Then shall ye be amongst the blest renown'd,
 And with immortal Joy and Glory crown'd.
 Then be not slothful, but with Zeal pursue
 Those Tracks that CHRIST and his *Apostles* drew.

Ye boast your *Ancestors* † were Heroes brave,
 Who true and faithful Testimonies gave
 Of their Allegiance to the KING of KINGS,
 And how they did despise all tempting Things

* Heb, xi, 26, † viz. The ancient Puritans and modern Noncon-
 formists

That would have drawn them from the holy Way
That leads to Realms of everlasting Day:
And with what holy Courage they did stand
In sweet Obedience to their LORD's Command
Not fearing them who could the Body kill,
But on the Soul could not effect their Will,
Yet faithful were unto JEHOVAH still.

Well, do ye imitate their virtuous Ways
Their Faith and Love, and ev'ry *Christian* Grace?
Ye ought to follow them with one Accord
So far as they did follow CHRIST the LORD:
In vain ye boast of them except ye do
Their virtuous Ways with holy Zeal pursue.

And thro' what Floods of Dangers still did they
Pursue the Path that leads to endless Day?
And thro' what Difficulties did they meet

To seek the LORD, and found his Presence sweet?

True Love inflam'd their sympathizing Hearts
As Members of one Body, all the Parts
Share with each other in their Joys and Smarts.

So little they esteem'd such tempting Things
As worldly Pelf (with its deceitful Wings)

Pleasures, & Honours with their hidden slings,
That they resign'd them at their LORD's Com-
mand,

Tho' Wants and Tribulations were at Hand.
They rather chose to keep a Conscience clear,
Than buy the World's deceitful Toys so dear.*

* See Neal's History of the Puritans and modern Nonconformists
and Dr. Calamy's Abridgement, &c,

And in the Midst of all their Griefs and Fears,
 They poured forth their humble Cries and Tears
 Before the LORD, whose Mercy still is nigh
 To all that fear him, and on him rely ;

Tho' in the Furnace he does them refine,
 According to his Wisdom all divine,

And makes them ev'n the purest Gold outshine
 Yet did his gracious Ear attend their Cry,

And he beheld their Troubles from on high ;
 Then safely o'er the rough tempestuous Flood
 Brought a Deliv'rer to confound the Proud :

His Royal *Hero* (WILLIAM) here he brought,
 Who most victoriously his Battles fought.

His Guardian Angels safely brought him o'er
 The boist'rous Ocean to the *British* Shore :

Then on his Head he set the Royal Crown,
 And bid him tread the haughty Tyrants down.

The Royal Hero did his LORD obey,
 Reign'd with a just, yet with a powerful Sway,
 And made the Hosts of *Hell* and *Rome* give
 Way !

At his Approach their Hearts were fill'd with
 Dread,

With Terror from the *British* Coast they fled !

Then did the LORD him o'er to *Ireland* send,
 His faithful Protestants there to defend,

And by him he redeem'd the precious Lives
 Of his dear Children, from the *Irish* Knives.

Thence brought him back safe to the *British*
 Throne,

To make his Justice and his Goodness known.

Thy

Thus GOD did make Tyrannic Powers resign,
And fix'd the Crown on worthy GEORGE's Line!
And still they new Rebellions try in vain,
To interrupt our gracious Sov'reign's Reign.

Oh! all ye *Protestants*, your Voices raise,
With thankful Hearts to sing your *Maker's*
Praise,

For Favours so sublimely great as these!
And you especially, who most abhor
The base Pollution of the scarlet Whore,
What Cause have you his Goodness to adore?
His Works are done in Truth and Righteousness:
His Enemies unwillingly confess,
That matchless Wisdom, Power, and Glory
shines

In all his Works, in all his vast Designs.
Then ye who are the Objects of his Care,
What Cause have ye his Goodness to declare?
He makes your Rulers gracious, just, and kind,
And gives your Fears and Dangers to the Wind,
To carry them beyond the raging Seas,
Whilst ye enjoy sweet Liberty, and Ease.
And thus do ye the Privilege enjoy
To worship GOD in his appointed Way;
No threat'ning Tyrant daring to oppose
The happy Privileges GOD bestows.
O then, what Cause have ye to bless his Name,
And make his Praise your most delightful
Theme?

But now, my Friends while ye enjoy such Peace
Take heed lest Weeds instead of Fruits encrease:

Whilst there's no outward Wolf now to molest,
 Take care of them that dwell within your
 Breast :

These oftentimes prove worse than all the rest.

Consider now if this be not your Case,
 While ye enjoy sweet Liberty and Peace,
 Does not the Love of many now wax cold,
 As was fore-spoken by your LORD of old ?
 Does not Lukewarmness greatly now abound ;
 Envy, and Pride, and Malice spread around ?
 Does not true Godliness still fade away,
 And ev'ry Grace seem daily to decay ?

Consider then what Cause ye have to fear,
 Lest GOD should in his dreadful Fury swear,
Since ye abuse the Gospel of my Love,
My Candlestick I'll speedily remove,
And ye shall grope in Darkness, and shall know
The want of that which ye have slighted so.
Ye now shall feel the Fury of my Rod,
And know that I'm a Sin revenging GOD.

O Britons, tremble, and your Sins forbear,
 Lest ye should soon this dreadful Sentence hear.
 Hath not the LORD dealt so with other Lands,
 Who did abuse the Favours of his Hands ?
 O think upon his ancient Flock the Jews,
 Who did the Gospel of his Grace refuse ;
 See how they're scatter'd thro' the Earth Abroad
 Like wand'ring Sheep, estranged from their God!
 Now these (ye know) his chosen People were,
 Yet for their Sins the LORD would not them spare

And

And *Gentile Churches*, which he first did plant
Lie now in Ruins, and his *Gospel* want ;
Because they did his Jealousy provoke,
Their sacred Temples he hath long forsook !
Now they are left to worship Wood and Stone,
And JESUS CHRIST is now to them unknown !

And have not we, within this fav'rite Land,
Great Cause to fear lest GOD should give Com-
mand

To cut us down as Cumb'ers of the Ground,
If that no better Fruits on us be found ?
If we continue to provoke the LORD,
Shall we escape the Fury of his Sword,
And still enjoy the Blessings of his Word ?
What ! will the LORD continue here to dwell
While we maintain a wicked League with Hell ?
O ! no, my Friends ! great Cause we have to fear
If we do not this sinful Hope forbear,
That GOD in Wrath on us will quickly frown,
And on us pour his dreadful Fury down !
Do not our Sins for heavy Judgments cry ?
And our Transgressions reach above the Sky ?
And may we not expect the LORD to pour
His Wrath on us, in one eternal Shower ?
Rouze, all ye Saints, and humbly Peace im-
plore

And never once your fervent Cries give o'er,
Until he bless your Land from Shore to Shore.
Ye are the sacred Pillers of the Earth,
Your earnest Cries restrain GOD's fiercest wrath.

O may your fervent Prayers daily rise
To him thro' CHRIST, a welcome Sacrifice.

O *Britons* all, begin with one Accord,
To search your Ways, and turn unto the LORD;
So shall ye still his Favourites remain,
Your Rights and Liberties he will maintain,
And send his Blessings down like showers of }
Rain.

Your King and Country he will greatly bless,
And give each Labour of your Hands Success.
Your Land shall be like *Eden's* fruitful Field,
Which did a thousand joyful Blessings yield.
But if his Promises will not you draw, }
Nor your reluctant stubborn Spirits thaw,
Then must you hear the Thunders of his Law.
And if you do not speedily repent,
His dreadful Judgments will be on you sent.
Destruction like an overwhelming Flood,
Shall fall upon the Stubborn and the Proud.
Here I conclude, and humbly join my Part,
LORD, with thy Grace fill ev'ry *British* Heart.

The END of the Second EPISTLE.



EPISTLE



EPISTLE III.

T H E

Divine Original and Primitive Beauty of

CHRISTIANITY.

Set forth in the Birth, Life, Sufferings, Death,
Resurrection, and Ascension, of our

LORD and SAVIOUR,

J E S U S C H R I S T:

And the Life and Conduct of his *Apostles*.

Humbly addrest to all Professors of *Christianity*
For their holy Imitation.

SECTION I.

The BIRTH of CHRIST.

TH E Time is come, lo, the bright Day appears,
That GOD had promis'd near four thousand
Years,

That he would send the Woman's royal Seed
To rescue Man, and Bruise the *Serpent's* Head. *
GOD's faithful Saints did long this Day behold
Thro' Types and Prophecies which CHRIST
foretold. †

But what was typify'd is now reveal'd,
And all the holy Prophecies fulfill'd,

* Gen. iii. 15. † John viii. 56.

Lo, CHRIST the LORD, the great MESSIAH
comes

And Man's frail Nature humbly he assumes !

This did his Angels see with strange surprize,
Behold their MAKER in a Manger lies !

A tender Babe just of a *Virgin* born !

Us'd with Contempt, Indignity and Scorn !

A Stable for his Palace, and a Manger

The Bed wherein was laid the heav'nly Stranger !

Well might they be prodigiously amaz'd,

To see the LORD of Glory thus debas'd. [flame

Why did not Wrath their heav'nly Breasts en-
To vindicate their great CREATOR's Name ?

No : they were fill'd with Wisdom from above,

And sent to spread this matchless Scene of Love.

Down to our Earth, behold they bend their Way,

To spread the joyful Tidings of the Day,

See now GOD's Glory round the Shepherds shine

With Splendor great, with Luster so divine

That mortal Eyes could not sustain the Sight

Without amazing Terror in the Night;

For lo, it was amidst the dusky Shade

This glorious Vision was to them display'd.

But lo, the heav'nly Envoy quickly cheers

(With Tidings glad) their humble Hearts & Ears.

Arise (said he) ye Shepherds, haste away

To David's City, there is born to Day

A glorious JESUS, who is CHRIST the LORD,

By whom your humble Hopes shall be restor'd.

A glorious King, a Sun of Righteousness,

Who shall all Nations with Salvation bless.

Laid

*Laid in a Manger, lo, the Babe you'll find :
The Antient promis'd Saviour of Mankind.
Thus Gabriel spake ; th' attentive Shepherds
heard,
And lo, a bright Angelic Host appear'd,
And thus whilst in the radiant Clouds they hung,
Their Maker's Praise in heav'nly Strains they
fung ;
To GOD be Glory in the highest strains,
Who in the Heav'n of Heav'ns forever reigns :
Long hath his Goodness fill'd our Realms above,
But Men shall now taste of his special Love.
To Men good Will, and heav'nly Peace on Earth,
To Angels Joy at great IMMANUEL's Birth !
Thus did the bright Angelic-Host proclaim,
When they upon the joyful Errand came,
To spread the News of our REDEEMER's Birth,
And fill Men's Hearts with heav'nly Joy on Earth :
Then shall not Men resound their Heav'nly Strains
And make their Voices reach th' Ætherial Plains ?
Yes, certainly each faithful Soul will raise
To GOD a Song of undissembled Praise ;
And also with the highest Angels vie,
To sing the Praises of the Trinity.
Come then, ye dear redeemed Souls and join
Your Hearts and Tongues in Raptures all divine,
And make your Voices reach the Courts above,
To praise the Wonders of redeeming Love !
Admire, adore, whilst this you meditate,
How JESUS left his glorious Throne of State,*

Such

Such strange Indignities to undergo,
To ransom you from everlasting Woe.

His powerful Word the Whole Creation made,
And Heav'n and Earth on stately Pillers laid, *
And his almighty Pow'r sustains them still,
And doth in Heav'n and Earth whate'er he will,
Yet deign'd to leave his glorious Throne on high
(Where he had reign'd from all Eternity)
That he Mans feeble Nature might assume,
And he th' Offended, take th' Offender's Room!
See how he leaves his bright celestial Throne
A humble Virgin's Knees to sit upon!

Thus, *lower than his Angels was he made*, †
Born in a Stable, in a Manger laid!

Be Heav'n and Earth amaz'd, and blush to see
Your great CREATOR in this low Degree!

But, O ye faithful Saints, believe, tis true,
This matchless Stoop of Love was all for you!
O then with Heart & Tongue proclaim his Praise;
Above the Heav'ns your thankful Voices raise!
His Pow'r, his Wisdom, and his Love adore,
That stoopt so low, you Captives to restore!

Adore the Justice and the Mercy too,
That did such strange Mysterious Things for you!

O praise the FATHER who his Darling sent,
T' assume your Nature; bear your Punishment!

O praise the SON who readily did come
To bear the Stroke of Justice in your Room!

O praise the holy SPIRIT, who applies
To you the Blood of this rich Sacrifice?

* John i 3. † psal viii 5.

O praise the glorious THREE with one Accord,
Who thus your sinking Hopes again restor'd !
Yea, let your thankful Songs forever rise
Like Clouds of Incense to the lofty Skies.

S E C T. II.

*The LIFE of CHRIST, (viz) his Infant
Sufferings in being carried into Egypt from the
Cruelty of Herod : His Return to the Land of
Judea : His Temptations, public Ministry, and
Miracles.*

THUS have we heard how CHRIST the LORD
did come,

And our frail Nature humbly deign'd t' assume :
Now let us next with humble Hearts review
The matchless Labours he for us went through :
And all to purchase endless Life and Peace
For rebel Worms of *Adam's* fallen Race .

No sooner had he made his Entrance here,
But Hell pursu'd him with a fierce Career :
Herod (that bloody Tyrant of the Age)

Inspir'd by Hell did all his Pow'rs engage
To slay the Infant with the utmost Rage :

And to be sure to slay the holy One,
The monst'rous Tyrant spar'd nor pitied none,
But ev'ry Babe in fair *Bethlehem* Town
Must by his cruel Sword be hewed down !

Ev'n ev'ry Male beneath two Years of Age
Must fall a victim to his cursed Rage !

A a

Alas,

Alas, what melting Groans, and mournful Cries,
And flowing Tears from tender Mothers Eyes,
Which one might think would melt a Heart of
Stone,

And make it sympathize with every Groan !
Yet ~~nothing~~ would this Monster's Wrath aswage,
But all must fall the Victims of his Rage !

Yet ~~all~~ in vain, to slay the holy Child ;
The cruel Tyrant's Hopes were all beguil'd.
In vain he thought GOD's Purpose to prevent,
For he the Babe had into *Egypt* sent,
'Till *Herod*'s Pow'r and Policy was spent.
Thus was the haughty Tyrant's Purpose crost,
And all his Hopes forever blown and lost.

Thus may we see how vain it is to fight
Against a GOD, whose Power is infinite :
Soon could the LORD have stopt his cursed Breath,
And made him fall immediately by Death,
Yet lo, his Wisdom made his Fury stay
'Till he saw fit on the appointed Day ;
Then gave Commission to his Servant *Death*,
To stop the cruel Tyrant's Threat'ning Breath.
Then out of *Egypt*, lo, he call'd his Son,
To make his Justice and his Mercy known.
And thus did he the Prophecy unfold,
That by the Prophet had been long foretold,
That out of *Egypt* GOD would call his Son, *
And every Word that's promis'd must be done.

Now that this Prophecy might be fulfil'd,
Joseph is warn'd to take the holy Child,

* Matth. ii. 15.

And his espoused Wife, and so return
 To *Israel's Land* where they did once sojourn.
 But lo, new Troubles did obstruct their Way,
 Hearing that *Herod's Son* did then bear Sway,
 They fear'd lest he the holy Babe should slay:
So being warn'd of GOD, they turn'd aside
 To *Nazareth*, and there did long abide,
And that the Prophecy might be fulfil'd,
That Jesus should a Nazarene be stil'd. *
 So JESUS grew in Wisdom, and in Stature,
 Strange Mystery, a GOD in human Nature!

And as suppos'd at thirty Years of Age,
 He now must in his Ministry engage:
 Then back into *Judea* he returns,
 And for the Peoples Sins he fasts and mourns.
 Now to his Grief to add fresh aggravations,
 Lo, he must suffer *Satan's* foul Temptations;
 That so he might in all Things bear a Part
 Of our Afflictions, with a tender Heart:
 He felt of all as our own fellow Creature,
 Only exempt from sinful corrupt Nature.
 All *Satan's* foul Temptations were in vain
 His bright infinite Holiness to stain.

Then he began to preach, and taught the poor
 Such Doctrine as they ne'er had heard before:
 The Law in Gospel mold he did explain,
 And shew'd their Duty both to GOD and Men:
 Not like the crafty *Pharisees* and *Scribes*,
 Who partially did teach for filthy Bribes.

* Math. ii 23.

His Words did with such holy Lustre shine,
 They plainly prov'd his sov'reign Pow'r divine.
 He heal'd the Sick; he gave the Blind their
 Sight;

Made *Deaf* to hear, the *Lame* to walk upright:
 He cleans'd the *Lepers*, and the *Dead* did raise
 Made *Dumb* to speak and sing their *Maker's*
 Praise:

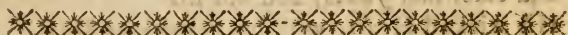
He made the Devils flee from those possess'd,
 And calmly gave their troubl'd Spirits Rest.
 Thus he fulfil'd what good *Esaias* said,
Himself did bear our Sorrows in our stead. *

Thus did he prove his Mission was divine,
 To all who were not obstinately blind,
 The *Poor* (who were enlighten'd from above)
 His Doctrine heard with holy Fear and Love,
 While *Scribes* and *Pharisees* did dare blaspheme
 His glorious GOD-HEAD, and reproach his
 Name.

Then out of the uncultivated Croud
 He twelve *Disciples* chose, unlearn'd and rude;
 With whom he travel'd in a *Pilgrim's* Dress,
 To help the Poor and Needy in Distress:
 But, O the matchless Travels he went thro',
 Surpass the Power of mortal Tongues to shew!
 The Desert Mountain, and the Mid-night Air,
 Did often Witness to his fervent Pray'r;
 Not for himself, but for Man's fallen Race,
 Who had ungratefully abus'd his Grace!

* *Isai. liii. 4.*

While *Foxes* had their *Holes*, each *Bird* its *Nest*,
 Yet had not he whereon his Head to rest!
 Hunger, and Thirst, he often did endure;
 Tho' *Lord* of all, yet thus became he poor.
 All this and more did *JESUS* undergo
 For Man, unworthy Man, his bitter *Foe*,
 Who plotted ev'n his utter *Overthrow*!
 Nay, this was but a *Preface* to the *Grief*
 He underwent, to purchase our *Relief*.
 Surprizing Love! infinite, and divine,
 Oh! with what matchless Lustre doth it shine?
 Oh! may this Love each gracious Soul inspire
 With holy Zeal to imitate him nigh'r,
 Come, O thou sweet celestial *Dove*, and bring
 Thy heavenly Graces on thy balmy Wing,
 And fill our Souls with thy celestial Fire,
 That we may more this Saviour's Love admire,
 And daily strive to raise his Praises high'r.



S E C T. III.

The last SUFFERINGS and DEATH of
C H R I S T.

THUS *JESUS* spent his Life in Grief and
 Tears

(As is suppos'd) for three-and-thirty Years:
 But now a greater Scene of Grief and Woe
 Doth next ensue, which he must undergo:

Since he hath undertaken to redress
 GOD's broken Law, in Man th' Offender's Place,
 One single Mite *Justice* will not abate,
 (All partial Pay he utterly doth hate.)
 So now on JESU's Head behold he pours
 The dreadful Vengeance that was due to ours !
Devils, and *Men* (with all their furious Rage)
 Are now let loose against him to engage :
 While GOD's vindictive *Justice* on him falls,
 And for full Reparation strictly calls
 Of that just holy Law that Man had broke :
 So on his Head he lays the dreadful Stroke !
 The *Jews* (his Brethren, Countrymen and Kin
 According to the Flesh) do now begin
 To plot amongst themselves (with utmost Skill)
 How they might take, and holy JESUS kill.
 And *Satan* too (who's ready still t' assist,
 And help the cruel Enemies of Christ)
 Did enter into *Judas*, and did fill
 His wicked Heart, with his pernicious Skill,
 And taught him how he might his LORD betray,
 And thereby get unto himself a Prey.
Judas was ready to obtain a Prize,
 So with his Counsel readily complies,
 And to the *Jewish Priests* he went his Way,
 And bargain'd with them JESUS to betray.
 Now that same Night on which he was betray'd,
 A friendly Supper for his Twelve he made ;
 An Ordinance in order to record
 The Death and Suff'rings of their dying LORD :
Instead

Instead of that bright Ordinance before, *
 When GOD had past the Doors of *Jacob* o'er,
 And stubborn *Egypt*'s first born Sons he slew,
 When they refus'd to let his People go.
 Tho' that Salvation did with Lustre shine,
 Yet this is far more glorious and divine.

And as they sate at Supper, JESUS said,
By one of you I am this Night betray'd, [cord
 Now when they heard these Words with one Ac-
 In sad Surprize, cry'd, *Is it I, O LORD?*

Then JESUS answer'd plainly, *It is one
 To whom I'll give a Sop ere we have done.*

Then JESUS took the Bread and blest'd & brake,
 And to his Twelve these friendly Words he spake,
*Take eat, my Friends : this is my Body broke
 For you, and all my chosen faithful Flock.*

Then lo, he took the Cup, and blest the Wine,
 And bade them drink the Cordial divine :

Drink all of this (said he) *this is my Blood
 Of the new Covenant : This precious Flood
 Shall reconcile you to my Father GOD.*

This do (said he) *until the world shall end,
 In mem'ry of your dear departed Friend.*

*These Elements are Signs and Seals of Peace
 To you, and all my true and faithful Race,
 Who shall by Faith my Covenant embrace.*

Now while they eat he dip'd a Sop and gave it
 To *Judas*, who did at his Hand receive it,
 To shew by whom he was to be betray'd,
 According as he just before had said.

* The Passover.

Now to conclude this Ordinance, they raise
 Their Hearts and Voices in an Hymn of Praise :
 Then lo, into a Garden JESUS went,
 His heavy Grief and Sorrows there to vent.

Now think, O Christians, what a Weight he
 bore,

When he for you did pay the dreadful Score !
 First to the Garden turn your melting Eyes,
 And there behold his dreadful Agonies !
 See how he bends beneath his grievous Load,
 And sweats great Drops of clotted crimson Blood,
 And to his Father's Throne he sends his Cries,
 With broken Heart, and overflowing Eyes,
Father (he cries) if possible it be,
O let this bitter Cup now pass from me !
Yet not my Will, but LORD, thy Will be done,
Lo, I obey the Orders of thy Throne.
 His human Nature in a faint Condition.
 Did urge him here to offer this Petition :
 But straight he checks his fainting Heart again,
With, Why should I this bitter Cup refrain,
Was it not for this self-same End I came ?
Therefore, O Father, Glorify thy Name ;
So shalt thou also glorify thy Son,
Whose Glory with thine own is always one.
Lo, I have glorifi'd thy Name below,
And done the Work thou gavest me to do.
Give me the Glory now which once I had
With thee, O Father, ere the World was made !
I have made known thy Name unto thy Sheep,
All those which thou hast given me to keep.

Lo,

*Lo, thine they were, and them thou gav'st to me,
And they have known thy Name and loved thee.
These have I kept, and none of them are lost,
Save that vile Traytor, whom the holy Ghost
Did by the Prophet long ago foretel
That he for Money should his Master sell. **

Thus having spoke, behold the Traytor comes,
And with a Kiss th' audacious Wretch presumes
To give the Signal to the barb'rous Croud,
Who round about like *Bulls of Bashen* stood, }
And most incessantly did seek his Blood !
Next see him drag'd before the Judgment Seat,
And there accus'd by Falshood and Deceit :
Condem'd upon a curst Crofs to die ;
Us'd with the basest of Indignity !
Cloth'd in a purple Robe with haughty Scorn ;
Hail'd in Contempt, and crown'd with piercing
Thorn !

Then with a Reed they smote his sacred Head !
And on his Back the curst Crofs they laid,
The curst Crofs whereon he was to die,
And thus in Triumph led to *Calvery* :
And there with ling'ring Torments, lo, he's
slain,

Expos'd to Shame, and most exquisite Pain ;
Us'd with the rudest Spite, and vile Dis-
dain ! }

There fixt to the accursed Wood he stands,
With Nails drove thro' his precious Feet and
Hands !

* Zech. xi. 12, 13.

From whence behold rich Streams of precious
Blood,

To satisfy our just offended GOD !

Again to GOD he lifts his melting Eyes,
With humble Groans and sore lamenting Cries,
*My GOD, my GOD, why hast thou me forsook
Beneath Men's Fury and thine own Rebuke ?*

The base inhuman Croud that gaz'd beneath,
Did there insult him in the Pangs of Death ;
And pleas'd with all his Agony and Pain,
They gladly heard his holy Soul complain !
And when for Drink his parching Throat did
call,

They mock'd his Thirst with Vinegar and Gall :
Yet ev'n amidst his sharpest Agonies,
He pray'd for these his cruel Enemies,
*FATHER, forgive them, for they do not know
What 'tis they do, or wherefore they do so.*

This being done he bow'd his holy Head,
And said *'Tis done, my Task is finished.*

Thus having said he yielded up the Ghost,
And dy'd to save poor Sinners that were lost.

Then one of the rude Souldiers (void of Fear)
Into his Side thrust his unhallow'd Spear, [fly,
From whence did Streams of Blood and Water
Water to cleanse, and Blood to justify.

Thus did it please the LORD to bruise his Son,
Not for his own, but Crimes that Men had done,
All this he did that it might be fulfil'd,
Which was of old by Prophecy reveal'd ;

For

For lo, one Tittle shall in nowise fail
Which GOD of old by Prophets did reveal. *

Now let us all with holy Wonder view
The strange surprizing Signs of Nature too
That did appear, and plainly testified
That it was CHRIST the great MESSIAH died.

All Nature sicken'd at the dreadful Sight,
And from the Scene the Sun withdrew his Light.
Sunk in a Swoon behold three Hours he lay,
And from the Sight withdrew his golden Ray!

The radiant Skies a sable Veil put on,
And in hoarse Thunders made their frightful
Moan!

While ev'ry Breath of Air, in mournful Sighs
Declar'd its Sorrow too with strange Surprise!
The Earth (convuls'd) with awful Terror shock!
Asham'd upon it's *Maker's* Blood to look!
Ev'n stubborn Stones did at the Scene relent,
And rugged Rocks were then asunder rent!
The dreadful Shock awak'd the slumb'ring Dead
And many Saints did leave their dusky Bed,
And in the holy City did appear,
The Testimony of their LORD to bear.
The Temple's Vail asunder rent in twain,
To shew that *Jewish* Shadows now are vain;
For when the real Substance once is come,
For Types and Shadows there remains no Room.
Th' amaz'd *Centurion* too (with strange Surprise)
Cry'd out, "O! 'tis the Son of GOD that dies!"

O *Christians*, view by Faith, this matchless
Scene,

And think upon your dear Redeemer's Pain,
Oh! think if Love could ere with this compare,
That GOD should at a feeble Mortal's Bar
Submit to Death, and give his Life t' atone
For the black Crimes that Rebel Worms had
done.

Oh! think if Things inanimate thus did
Ev'n seem to blush, to see their *Maker* bleed,
What cause have we to tremble at the Thought
That it was Sin all this Confusion wrought!

And can it be that a believing Heart
Can see the Anguish and the bloody Smart
That JESUS felt from this black Monster Sin,
And yet not with the utmost Rage and Spleen
Resolve against each darling Lust within? }

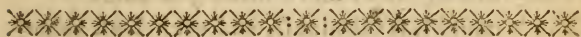
No, certainly no true believing Soul,
But what will strive this Monster to controul;
And with the utmost Rage resolve to fight
Against each darling Sin with all his Might.

O *Christians* then when ye this Scene review,
Resolve to bid each darling Lust adieu:
Since these are Traytors to your dearest LORD,
Let them by you forever be abhor'd.

Blame not the *Jews* for this inhuman Deed,
But blame your Sins that made your *Saviour* bleed
The *Jews* were but the Weapons GOD did use,
When he for you his darling Son did bruise;
But Sin, curst Sin was the condemning Cause,
Why your Redeemer thus abused was.

Now

Now look on him whom ye have pierc'd and
And never more to sinful Folly turn; [mourn,
But now devote each darling Lust to Death,
That pierc'd his Heart and stopt his vital Breath.



S E C T. IV.

The Resurrection of C H R I S T.

BUT now, my Muse, a brighter Theme assume,

Lo, JESUS wakes and leaves the dusky Tomb
On the third Day the joyful News was spread,
JESUS no more is found among the Dead;
In vain the Grave would try the LORD to hold;
For Death (the Conqu'rou) is by him controul'd.

Its Arms before such Pris'ner ne'er embrac'd,
By Power divine, behold, he is releas'd!

Tho' firmly bound within its massy Chains,
He burst its Bonds, and now triumphant reigns.

'Twas his own Will that made him yield to Death
By his own Power, lo, he recalls his Breath.

He died the holy Law to satisfy:

He rose again, Sinners to justify. *

Here Wisdom, Power, and Love do all combine,
And seem to vie each other to out shine,

Each shines with Lustre so divinely bright
As dazzles ev'n the highest Seraph's Sight.

* Rom. iv. 25.

Th' Angelic Hosts with Transports sweet adore,
This matchless Scène unparallel'd before.

But, O ye *Christians*, think what Cause have you
Your thankful Songs forever to renew !

O may this Scene of Love make you adore

GOD's matchless Goodness, and each Lust abhor.



SECT. V.

*CHRIST appearing to his Disciples,
and giving them Commission to preach
his Gospel; and ascending up into Hea-
ven.*

YET little CHRIST's Disciples understood
The grand Design of the eternal GOD ;
Tho' JESUS of his Suff'rings had them told,
Yet they his Meaning could not then unfold.
When he was taken, they were fill'd with dread,
And ev'ry one deserted him and fled.
When he was dead and bury'd in the Tomb,
Their Faith bewilder'd was in dreadful Gloom:
And when they heard that he again was risen,
Their Faith was yet confin'd in Sense's Prison.
Thus were they fill'd with gloomy Doubts and
Fears,
'Till, lo, their LORD again to them appears,
And with fresh Comfort their dull Spirits
cheers.

He

He made their very Senses plain perceive
The real Truth, before they would believe :
Then they their *Master* gladly did embrace
And he their Faith did mightily encrease.

Then lo, he sends them forth to go and teach
All Nations, and his holy *Gospel* preach.

To ev'ry human Soul beneath the Skies,
Go preach (saith he) my *Gospel* and baptize :
Instructing them t' observe all my Commands
Which I have here committed to your Hands.

And ev'ry humble Soul that doth believe,
And is baptiz'd, a Pardon shall receive.

Shew this to Sinners all that can be nam'd
The Weak, the Strong, the Blind, the Halt, }
the Maim'd :

Tell them the Unbeliever shall be damn'd.

Go now, ye faithful Heralds of your LORD,
And spread the Triumphs of my powerful Word.

With Courage bold, go, and the Truth proclaim,
And never yield to sinful Fear or Shame.

But this know also, that ye soon shall meet,
With those who will you most unkindly treat :

And as they've used me, so will they you :

This you'll remember when you find it true.

They'll cast you out, and shamefully revile you,
And count they do GOD Service when they kill you

These Things I've told you that you may not fear,
But patiently these short Afflictions bear ;

Nor count it strange when by the World abhor'd ;
For the Disciple's not above his LORD :

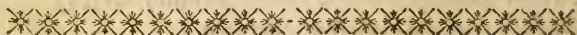
Count it not hard tho' ye no better speed
 Than I your LORD before you also did.
 And lo, I now unto the Father go,
 Leaving my Saints as Pilgrims here below;
 But yet I leave you not without a Friend,
 The Comforter to you I'll also send,
 Who shall instruct and teach you what to do,
 And shall with Strength and Courage fill you too.
 And now tho' to the Father I ascend,
 Yet lo, I'm with you 'till the World shall end,
 To be your Guardian and almighty Friend. }
 But at Jerufalem abide ye still,
 Untill this Promise I to you fulfil;
 Then shall ye be endu'd with mighty Power,
 To arm your Souls in the distressive Hour.

Thus JESUS spake, and took his glorious Flight
 Up to the Regions of eternal Light :
 Thus his *Disciples* saw (with wond'ring Eyes)
 Their glorious LORD ascend the lofty Skies,
 Till radiant Clouds receiv'd him from their Sight
 Into the Realms of everlasting Light,
 Myriads of holy Angels from on high,
 Bore him triumphant to his native Sky,
 Saying, *All Glory to thy holy Name,*
O glorious GOD, O glorious slaughter'd Lamb !
Worthy art thou, of Might and Majesty,
Glory and Honour, thro' Eternity !
Worthy art thou, O GOD, to be ador'd,
Who with thy Blood hast dying Men restor'd !

*Ye heav'nly Gates, your spacious Leaves display,
To make the mighty GOD, the Saviour Way :
Laden with glorious Spoils from Earth and Hell,
Behold he comes ! He comes with GOD to dwell.
And now before his heavenly Father's Throne,
He pleads the glorious Vict'ries he hath won.
Father (the glorious Saviour humbly Cries)
Behold the All-sufficient Sacrifice.
Which here I offer at thy gracious Throne,
That for my People's Guilt I may atone.*

The Father looks and with propitious Eye
He smiles, and lays his dreadful Thunder by ;
And guilty Rebels that deserv'd his Sword,
Are now become the Fav'rites of the LORD.
Justice is satisfied, and pleas'd to see
The Sin condem'd, and yet the Sinner free.
Mercy is magnified, and highly pleas'd,
Revenging Wrath and Vengeance is appeas'd.
The *Elders* all around the glorious Throne
Fall down and worship *Jesus Christ the Son*,
Ascribing Glory, Honour, Praise and Power,
To him who dy'd, and lives forevermore,
Saying, *O LORD, thou'rt worthy to receive
Far greater Praise than ever Tongues can give,*
And all the heavenly Host (with one accord)
Ascribe Salvation unto CHRIST the LORD !
With elevated Joy, and Pleasure sweet,
They cast their Crowns beneath his sacred Feet,
And everlasting Praises to his Name,
They ev'ry one with joyful Heart proclaim ;

And all the heav'nly Arches sweetly ring
 With Praise to JESUS the anointed KING.
 Then shall not dear redeemed Souls below
 Ascribe Salvation to their JESUS too?
 Oh! let your thankful Songs with Fervour rise,
 And echo to the Songs above the Skies.



S E C T. VI.

The giving of the HOLY-GHOST.

A C T. ii.

NOW when our blessed LORD ascended high,
 In captive Chains he led Captivity:
 On his Disciples glorious Gifts bestow'd,
 To spread the Wonders of his Power abroad.
 In order first he twelve *Apostles* made,
 The Glory of his *Gospel Grace* to spread.
 These he endu'd with Graces from on high,
 Which plainly prov'd their grand Authority.

These did (as their dear LORD commanded
 Continue still at fair *Jerusalem*, [them
 Untill th' illustrious Day of *Pentecost*,
 In order to receive the *Holy-ghost*,
 Which their dear Master promis'd them to send
 To be their Teacher, Comforter and Friend.

Now when the Day of *Pentecost* was come,
 Th' *Apostles* all were gather'd in one Room,
 Waiting

Waiting with Patience for the promis'd Hour
That GOD on them the *Holy-ghost* would pour.
Nor were they there detain'd with long Suspense
Before the happy Moment did commence ;
Lo, on a Sudden round the silent Room,
A mighty rushing Wind from Heaven did come,
And then the *Holy-ghost* upon them came,
And sat on each like cloven Tongues of Flame !
Then they began to speak with other Tongues
GOD's wond'rous Works in new celestial Songs.

Now at that Time in fair *Jerusalem*,
Dwelt Men of ev'ry Nation, ev'ry Name
Beneath the Circuit of the lofty Skies,
Who saw this Miracle with wond'ring Eyes ;
For soon this wond'rous News was nois'd abroad,
And thousands ran to see the Works of GOD.
Who (with Surprise) saw these illiterate *Jews*
The Language of their sev'ral Countries use !
Mede, Persian, Lybian, Arabic, and Greek,
They with surprizing Eloquence did speak !
And ev'ry other Language under Heaven
To them to speak and understand was given.
And thus they shew'd the wond'rous Works of
GOD,

And spread his Wisdom, Power and Love abroad.
This struck the Multitude with strange Surprise,
Not knowing whence this Miracle did rise :
But some vile Mockers boldly started up,
And said *These Men too free have toss'd the Cup*

But

But *Peter* standing up (with the Eleven
 To whom the *Holy-ghost* was newly given)
 And with sound Arguments and Courage bold
 Did soon their wilful, mad Mistake unfold :
 And from the ancient faithful Prophecies
 Did fairly set the Truth before their Eyes ;
 With such convincing Proofs of Truth divine
 As made the *Gospel-scheme* with Lustre shine.
 And prov'd that JESUS whom they'd crucify'd
 Was truly CHRIST, tho' they had him deny'd :
 With many more such quick and powerful Words,
 Which pierc'd their Hearts like sharp two-edged
 Swords.

This made their waken'd Consciences to cry,
 (With Fear and dread in their Extremity)
*Dear Men and Brethren ! O what shall we do
 That we may 'scape this just deserved Woe,
 Which is our Due ! Is there no Way to take
 Whereby to 'scape the black infernal Lake.*
 To whom they spake in Words of Consolation,
*Yea, here's a Way you may obtain Salvation,
 Repent, believe, and be baptiz'd each one
 In JESU's Name, GOD's own eternal Son,* }
So shall his Blood for all your Guilt atone.
*For lo, the gracious Promise is to you
 (If ye believe) and to your Children too :
 Nor only unto you, but unto all
 Both far and near, who e're the LORD shall call.*
 And thus with Words of wholsom Exhortation
 They shew'd them plain the Way of GOD's Sal-
 vation.

Nor

Nor was their Preaching left without Success,
Their faithful Labours GOD did largely bless:
To this Day's Work three Thousand Souls were
given,

Which caus'd Rejoycing both in Earth & Heaven:

For if one new-born Soul gives Cause of Mirth

Both to the Angels, and to Saints on Earth, *

With what Delight must Saints and Angels sing

This gloripus Conquest of their heavenly King!

Now all who faithfully receiv'd the Word

Were then baptiz'd and joined to the LORD:

And in the Faith of CHRIST continu'd they

With steadfast Hearts from that illust'ous Day.

And many glorious Miracles were done

By the *Apostles* of the holy One.

And all the faithful did remain together,

And freely did distribute to each other;

And ev'ry one, who Houses had, or Lands,

Sold them, and gave the Money with their Hands

Unto each other as they stood in Need:

Thus were they faithful both in Word and Deed,

And no Man any Thing his own did call,

But what each had was common to them all.

Thus chearfully did they to each impart,

And eat their Bread with Singleness of Heart:

And daily to GOD's House they did repair,

With one Accord, to join in Praise and Pray'r:

Likewise from House to House (the Scripture
says)

They daily went to join in Pray'r, and Praise;

* Luke xv. 7.

And

And to commemorate their dying LORD,
 In breaking Bread, according to his Word.
 The LORD was pleas'd to see how they behav'd,
 And added daily such as should be sav'd.
 And still new Miracles th' *Apostles* wrought,
 Which prov'd the Truth, of what they daily
 taught.



S E C T. VII.

The PRIMITIVE BEAUTY of C H R I S T I A N I T Y,

*Set forth in the holy Conduct of the APOSTLES.
 Chiefly gather'd from the 3d. 4th. and 5th Chap-
 ters of the ACTS.*

NOW *John* and *Peter*, at the Hour of Pray'r,
 Did to the Temple zealously repair
 To worship GOD in his appointed Place,
 And humbly seek his kind assisting Grace.

Now when they came up to the beauteous Gate
 Lo, there a poor unhappy Mortal fate,
 Whom (out of Pity) four had carry'd there
 To beg for Alms at the Time of Prayer ;
 So helpless that he could not change his Place,
 But only tell the Mifs'ry of his Case.

Now when these two *Apostles* thither came,
 He earnestly an Alms besought of them,

Who

Who when they saw and heard him begging thus,
They kindly said, *Poor Mortal, look on us.*

Now when he heard this Soul reviving Word
He hop'd they would an Alms to him afford ;
And tho' his Expectation here was crost,
Yet he receiv'd the Alms he wanted most :
Silver and Gold we've none (said they) but lo,
Such as we have do we on thee bestow,
In JESU's Name of Nazareth arise,
And glorify the GOD that built the Skies.

Then lo, immediately his *Ankle Bones*
And ev'ry Joint received Strength at once !
Then *Peter* stoop'd and took him by the Hand,
And on his Feet he uprightly did stand !
And leapt for Joy, and prais'd his Maker GOD,
While many thousands round him wond'ring stood
And all the Multitude were in Amaze
To see him walk and sing his Maker's Praise ;
For all the People knew 'twas he that fate,
And begged Alms at the *Beauteous Gate.*
Then all the People ran (with strange Surprise)
And on these two *Apostles* fix'd their Eyes,
Wond'ring what Sort of Men, or Angels more,
That could this helpless Cripple thus restore !

But *Peter* answer'd them, *Why gaze ye thus,*
And why look ye so earnestly on us,
As if by our own Holiness or Power
We did this Impotent to Strength restore ?
Ye Men of Israel, be it known to you,
The Praise and Glory is your Maker's due ;

And

*And not to us is this to be imputed,
 Let Ignorance forever be confuted,
 The GOD of your Forefathers hath this Day
 Thus glorify'd his Son, whom ye did say
 Was an Impostor ; and his Name deny'd,
 Whom by your Orders Pilate crucify'd,
 When he would willingly have let him go,
 But ye maliciously replied NO !
 And in his stead a cruel Murd'rer chus'd,
 While falsely ye the Prince of Life accus'd.
 Now this same JESUS whom ye thus deny'd,
 And obstinately had him crucify'd,
 The LORD hath raised up to his Right-hand,
 And hath put all Things under his Command ;
 And we, thro' Faith in his most holy Name,
 Have wrought this Miracle upon the Lane :
 Yea, by the Faith of JESUS CHRIST alone,
 This Man stands sound before you ev'ry One.
 But now, my Brethren, this we also know
 That ye thro' Ignorance this Fact did do ;
 As were your Rulers also all combin'd
 Against the LORD, thro' Ignorance of Mind.
 But be it known to you, the LORD of old
 Hath by his faithful Prophets this foretold,
 That CHRIST should suffer thus, and be despis'd,
 And for Man's Guilt he should be sacrific'd.
 Now have you seen these Prophecies fulfil'd,
 When JESU's Blood upon the Cross was spil'd.
 Repent ye therefore, and on him believe,
 So shall the LORD (thro' him) your Sins forgive:*

And ye shall have a sweet refreshing Word
 Of Pardon from the Presence of the LORD,
 When he shall send this JESUS CHRIST his Son
 Whom all the Prophets preach'd to you each One,
 And whom the Heav'ns retain 'till the last Day;
 Then shall he come in glorious bright Array
 To judge the Quick and Dead, as was foretold,
 By all his faithful Messengers of old:
 For Moses truly to the Fathers said,
 A Prophet shall the LORD raise in my Stead,
 Of your own Brethren: Him shall ye obey
 In all Things whatsoever he shall say.
 And it shall come to pass that whoso'er
 Will not this great and holy Prophet hear,
 He shall be then cut off, e'vn from the Ground,
 And endless Curses shall his Soul confound.
 This is that Prophet, whom we preach to you,
 Whom ye condemn'd, and Pontius Pilate slew.
 And ever since good Samuel of old,
 The Prophets all have of these Days foretold.
 O then, ye Sons of faithful Abra'm's Race,
 Come now and seek your heav'nly Father's Grace
 Ye are the Children of the Prophets Good,
 And of the Covenant, now seal'd with Blood:
 Heirs of the Promise unto Abra'm given,
 That in his Seed all Nations under Heaven
 Should be (thro' Faith) with sweet Salvation
 blest,

And of immortal Happiness possess.
 Now, first to you, GOD hath this Offer made,
 Since he hath rais'd up JESUS from the Dead,

*To bless you first, in turning you away
From all your black Iniquities this Day.*

Thus did they faithfully the People warn,
Exhorting them to mind their great Concern.
Thus they improv'd all Opportunities,
Still to instruct, and make the Simple Wise.
All Self-Appause they perfectly disclaim'd ;
And at their Master's Glory only Aim'd.
With large Success GOD made their Labours meet
Which made their Work still most divinely sweet.

But as CHRIST's Kingdom daily did increase,
Satan's black Empire then must needs grow less:
This mov'd his Jealousy, and furious Spite
To raise an Army for his Cause to fight,
Then lo, he sends forth his obedient Tribes,
Priest, Pharisees, the Sadducees, and Scribes.
(But why should wise Men be surpriz'd at this,
Where e'er CHRIST's preach'd the Serpent he
will hiss:)

These all perceiv'd their Credit soon must fail
If thus CHRIST's Int'rest daily did prevail:
For this they knew, it could not be deny'd
They were the Men that had him crucify'd.
Now envy burn'd like Fire within their Breast,
And their impetuous Spirits could not rest,
To see these mighty Preachers, who so bold
The Doctrines of CHRIST JESUS did unfold
Before the People, who attentive heard
Their holy Doctrine with so much regard.

So into Prison hastily they lay 'em ;
(Having the Will, but not the Power to slay 'em)
And there confin'd them fast 'till the next Day,
Hoping their Courage they should now dismay,
With dreadful Threats if they should more pre-
fume

To preach in JESU'S Name for time to come.

Thus they consulted on 'till the next Day,
Then brought the Pris'ners forth without Delay,
Before the High Priest, and his haughty Train
Of *Priests* and *Scribes*, and such great learned Men;
And all the num'rous Croud that gaz'd around
'They thought their Courage they should now
confound.

Now he on whom the Cure was wrought likewise
Stood here before the whole Assembly's Eyes.
Then lo, these haughty Dons (with cloudy Brow)
Begin t' examine these Apostles now.

*By what Authority, or by what Name,
Have ye restor'd this Man ye say was lame ?*

Then Peter (filled with the holy Ghost)
His numerous Hearers boldly did accost,

*Ye mighty Rulers of good Jacob's Tribes,
Ye Rev'rend Priests, and all ye learned Scribes,
If thus we are examin'd here this Day
By what Authority and in what Way
We have this Cripple to full Strength restor'd,
We here declare to you before the LORD
Of Heaven and Earth, and all created Things,
The LORD of LORDS, and sov'reign King of
Kings ;*

*In JESU's Name of Nazareth alone,
 The true Messiah, GOD's eternal Son,
 Whom ye with cruel Hands did crucify,
 Yet hath the LORD exalted him on high
 Above all Pow'r, and all Authority.*

*Now, by the Power of JESUS CHRIST alone
 This Man stands sound before you ev'ry one :
 This is the Stone, you Builders, did despise,
 Which seem'd so despicable in your Eyes :
 This GOD hath chose to build his Church upon ;
 The strong Foundation and head corner Stone.
 Nor is there any other Name beside
 Whereby a Sinner can be justify'd,
 Save JESUS CHRIST, the great Propitiation,
 In him alone shall Men obtain Salvation.*

Now when the Rulers saw these Men so bold
 The Doctrines of the Scriptures thus unfold,
 They were surpriz'd and struck with Wonder then
 Because they knew these were unlearned Men !
 But they perceiv'd they had with JESUS been,
 For that was in their holy Conduct seen.

But what did most these Rulers Hearts confound,
 There stood the Cripple cur'd, both safe and sound !
 This stop'd their Mouths ; they knew not what
 to say,

'Till John and Peter they had sent away ;
 Then lo, a private Conferance they hold
 How to prevent these holy Men so bold :
 And being all assembl'd there together,
 They then began to say to one another,

What

*What shall we do? these Men appear so bold,
What can be done that they their Peace may hold?
For that a glorious Miracle (to ev'ry Eye)
Is done by them: This we cannot deny!
But that it may abroad no farther spread,
By awful Threatnings we'll excite their Dread,
That they may dare presume to teach no more
In JESU's Name, as they have done before.
Then lo, they call'd these two Apostles in,
And then to charge and threaten they begin;
That if they any more should dare presume
To teach in JESU's Name for Time to come,
What dreadful Punishments they'd on them lay,
Thus having done they bid them go their Way.*

*But the Apostles answer'd boldly then,
Whether 'tis right t' obey the LORD, or Men,
Judge ye; and let your Consciences decide,
For we these sacred Truths can never hide,
Which we have seen and heard, and are com-
manded
To speak, tho' all the World should still withstand
it.*

*Now when these Rulers found 'twas all in vain,
They nowise could these holy Men refrain;
Nor finding what they more to them could do,
They farther threaten'd them, and let them go:
For tho' their Hearts were full of Discontent,
They knew not how their vicious Rage to vent;
For all the People spake the Praise of GOD,
Who had his Goodness thus dispens'd abroad!*

So they did fear the People would them stone,
If they let not these holy Men alone.

*Ev'n Life itself (said they) in Danger stands
If we on them presume to lay our Hands.*

Thus Cowardice the Tyrants Hands did bind
That they could not fulfil their cruel Mind ;
But not without GOD's over-ruling Pow'r,
Which makes the raging Ocean cease to roar :
Satan and all his Agents strive in vain
To stretch an Inch the Limits of their Chain !
For Men and Devils, all are at his Beck ;
He stays their Forces with an humbling Check.
Without his Orders, nothing can befall,
For lo, his Kingdom ruleth over all ! *

And tho' some Things seem dark to human Reason.
All shall shine bright in their appointed Season.
And ev'ry Thing (however seeming hard)
Shall bring forth Good to them that fear the
LORD.

Peace then, ye Saints, who now in Darknefs
mourn,

GOD's loving Kindnefs shortly will return.

But let us now apply our Thoughts again
To trace the Conduct of these holy Men.

Now they are rescu'd from the bloody Foe,

To their own Company behold they go,

With joyful Hearts these wond'rous Things to
spread,

Which also made their Brethren's Spirits glad.

* Psal. ciii. 19.

Then

Then lo, they all began with one accord
To bless and Praise, and magnify the LORD ;
With sacred Raptures in that very Place
They thus address his holy Throne of Grace,
*Great GOD, thou Maker both of Heav'n and
Earth,*

*Who with a Word gave ev'ry Thing its Birth !
Ev'n Nothing heard thy great resistless Word,
And All produc'd at thy Command, O LORD !
Thou sov'reign art o'er Heav'n and Earth and
Seas,*

*Thy Providence fulfils thy great Decrees,
Who by the Mouth of holy David said,
Why did the Jews and Gentiles join their Aid ;
And Kings and Princes of the Earth combine
Against the LORD ; against his CHRIST they
join ?*

*For of a Truth, against thy holy One,
Ev'n JESUS CHRIST, thy dear beloved Son,* }
Whom thou hast set upon thy heav'nly Throne, }
*And hath put all Things underneath his Feet
And made his Foes unwillingly submit.*

*Herod and, Pontius Pilate, with the Jews,
And Gentiles too, conspir'd thy Son to bruise,
But what hath all their Spite and Malice done
To JESUS CHRIST, thy great coequal Son,
But what was written in thy great Decree,
And foreordain'd eternally by Thee ?*

And

And now behold their dreadful Threat'nings,

LORD,

And Strength and Courage unto us afford,

That we with Boldness still may speak thy
Word.

And grant that Signs and Wonders may be done
By us, thro' Faith in thy beloved Son:

That all may see, and own thy Pow'r divine;

And be the Pow'r and Glory ever thine,

As was, and is, and shall forever be,

Thro' all the Ages of Eternity.

Now when they'd finish'd this their humble
Pray'r,

The Place was shaken where they gather'd were
In Token of GOD's gracious Approbation,
And peaceful Answer to their Supplication.

Nor was their Suit detain'd with long suspense,

For presently (ere they remov'd from thence)

They had the Answer of their faithful Pray'r,

They with the Holy-ghost all filled were!

And they GOD's Word declar'd with Courage
bold;

And did his Myst'ries skilfully unfold:

And all the faithful Multitude were join'd

In Bonds of Love, and of one Heart and Mind.

And no Man counted ought he had his own,

But all was common 'mongst them ev'ry One:

And with great Pow'r th' Apostles witnessed

That JESUS CHRIST was risen from the Dead.

And Multitudes of Converts ev'ry Day

Sold their Possessions, and the Price did lay

At

At the Apostles Feet, with chearful Heart,
And they the same did faithfully impart
To ev'ry one according to their Need,
To clothe the naked and the hungry feed.

But one nam'd *Ananias*, with his Wife,
Did foolishly forsake the Path of Life,
And having harken'd to the Tempter's Breath,
They thereby found the ready Road to Death.
He having a Possession also sold

The same, and Part did of the Price withhold,
And brought the Rest to the Apostles Feet,
Affirming that it was the Sum complete.

But, ah, how soon the Falshood was found out,
Which his Destruction quickly brought about :

When *Peter* looking earnestly upon,

Said, *Ananias*, Ah ! what hast thou done ?

‘ Why hast thou suffer'd *Satan* thus to fill

‘ Thy Heart with Falshood, thy own Blood to
spill ?

‘ For lo, thou hast not only ly'd to Man,

‘ But unto GOD, whose piercing Eye doth scan

‘ The deepest Secrets of Men's Hearts within,

‘ Before their Lips can utter what they mean !

‘ Now thou hast kept (by Falshood and Deceit)

‘ Part of the Price: Ah ! foolish Hypocrite !

‘ Before 'twas sold, thou know'st it was thy own,

‘ And when 'twas sold, 'twas at thy Will alone

‘ To use the Money as thou sawest fit,

‘ Without contriving this deceitful Cheat.

‘ A free-will Offering only, GOD respects,

‘ But all Deceit he utterly rejects.

‘ Why

‘ Why hast thou then contriv’d this wicked Lie
 ‘ Thus to provoke his dreadful Majesty.”

When this he heard, his Spirits then were lost,
 He straight fell down and yielded up the Ghost!
 And all the Church the awful News did hear,
 And ev’ry Breast was fill’d with holy Fear.
 Then the young Men arose, and strait away
 Did *Ananias* to his Grave convey.

But little did his Wife *Sapphira* know
 Of what had happen’d to her Husband ; so
 In three Hours Time, lo, she likewise came in,
 Then did th’ Apostles thus with her begin,
 ‘ Did ye for so much Money sell your Land
 ‘ As we received at thy Husband’s Hand ?’
 ‘ Yea for so much (said she) and for no more,
 ‘ As *Ananias* also said before.’

But *Peter* answer’d, ‘ How is it that ye
 ‘ Did in your Hearts thus wickedly agree ?
 ‘ Ye have consulted both with one Accord
 ‘ To tempt and grieve the Spirit of the LORD !
 ‘ Audacious Wretch ! behold thy Husband’s dead,
 ‘ And with him thou shalt speedily be laid ;
 ‘ For lo, the Feet of them are at the Door
 ‘ That have thy Husband bury’d : Yea and more
 ‘ They shall thee also carry forth likewise,
 ‘ And bury thee where thy own Husband lies.”

When this she heard, she presently did fall,
 And yielded up the Ghost before them all.
 Then the young Men straight carry’d her away,
 And bury’d her where *Ananias* lay.

And

And great Fear came on all who heard or view'd
How GOD's just Vengeance Hypocrites pursu'd.
And this is also left upon Record,

That we may fear the justice of the LORD.
And thus he purged them from all Deceit ;
Amongst them was not found an Hypocrite ;
For Hypocrites durst not amongst them join,
Because GOD's Judgments did with Terror shine.

And glorious Miracles th' Apostles wrought,
And Multitudes of Impotents were brought
To them, all round about *Jerusalem*,
And all were healed, whether sick or lame.

And evil Spirits out of Men were cast,
Ev'n by their Shadows as the Streets they past.
And many to the Streets in Beds were brought,
Who only for their happy Shadows Sought ;
And all who underneath their Shadow came,
Were firmly healed, whether sick or lame.

And ev'ry Day did many Converts bring,
Ev'n faithful Subjects unto CHRIST their King.

But Oh ! how this did grieve *Abaddon's* Heart
To see his Captives daily him desert !

Then like a Lyon he began to roar,
And rouze his Agents as he did before ;
Ev'n the *high Priest*, with all his chosen Tribes,
The *Sadduces*, the *Pharisees* and *Scribes*.

These all obedient at his vicious Call,
Upon th' Apostles like Blood-Hounds did fall,
And into Prison straight did them convey,
Thinking they'd safely now secur'd their Prey.

But,

But, ah, how vain was this their black Design;
 To try CHRIST's faithful Servants to confine !
 If he permit not, they as well might try
 To overthrow his glorious Throne on high !
 Behold he sent his Angel down that Night,
 And brought his faithful Servants forth to Light,
 And bid them go and in the Temple stand,
 And boldly teach as CHRIST did them command ;
 With chearful Hearts they did his Word obey,
 And to the Temple straight did bend their Way,
 And early in the Morning thither came,
 And taught the People without Fear or Shame !
 Undaunted they the Gospel did unfold,
 And well apply'd the Prophecies of old :

But the *high Priest* (not knowing what was
 And all the Senate with him every One, [done)
 Consulting close what Method they must take
 To cause these Men this Doctrine to forsake.

Now when each one his Verdict here had spent,
 They Officers unto the Prison sent,
 To bring these Men before them once again,
 To try to make them leave this Gospel Strain.
 But lo, when to the Prison Gates they came
 They found a Blank, and so return'd with Shame :
 Sad News they had to tell the Senate then,
 That in the Prison there were no such Men !
The Prison Gates and Doors (said they) *we found*
All safely shut, and all the Guards around ;
But lo, the Pris'ners they are fled and gone !
Within the Prison there remains not One.

This struck the Senate all with sad Surprise,
And what to do they could not then devise!
In mad Confusion all their Thoughts were now,
Fearing some strange Event might next ensue:
While in the Midst of all their Consternation,
Lo, one comes in and brings them this Relation,
Behold the Men, whom ye laid fast in Hold,
Are in the Temple teaching very bold!

When this they heard no one can well devise
How they were struck with Terror and Surprise!
Then straight the Captain of the Temple went
To bring th' *Apostles* by their own Consent,
And not by Violence, for well he knew
What Danger then he must himself go through;
As also did the Rest of these great *Dons*
Expect to meet a ratling Shower of Stones:
Therefore they wisely did their Passion keep,
And thought it best in a whole Skin to sleep.

Now when th' *Apostles* were before them bro't
The High-Priest ask'd them, saying, *Did we not*
Straitly command and charge you heretofore,
To teach in this same Jesu's Name no more?
But now this City's with your Doctrine fill'd,
And ye would make believe that we have spill'd
The Blood of that base Fellow wrongfully,
Whom Pontius Pilate justly doom'd to die
For Treason, and for horrid Blasphemy.
Ye mean to raise a fresh Rebellion then
That ye do not this Doctrine yet refrain;
Seeing we straitly charged you before
That ye should mention this same Name no more?

With Courage bold th' *Apostles* answer'd then,
 We owe Obedience more to GOD than Men:
 Therefore we will the LORD our GOD obey,
 Nor fear what Men can either do or say.
 The GOD of Abra'm, and of all his Race,
 Who do like him the Paths of Virtue trace,
 Hath rais'd up JESUS CHRIST his Son, whom ye
 Have crucify'd and hanged on a Tree,
 And hath exalted him on high to stand [hand }
 A PRINCE and SAVIOUR at his own Right- }
 And hath put all Things under his Command: }
 That he to Israel may Repentance give,
 And Pardon that the Penitent may live.
 And we (his Witnesses) here testify
 That JESUS CHRIST ascended is on high :
 Nor is our Word a vain or empty Boast,
 So also testifies the HOLY-GHOST, [Heav'n)
 Which GOD (the sov'reign LORD of Earth and
 Hath freely to his faithful Servants giv'n. [prest,

Now when th' *Apostles* had these Words ex-
 The Rulers Hearts were grievously possess'd
 With Rage and Fury, mad and cruel Spite ;
 Then they consult to slay these Men outright ;
 But stay (said wise Gamaliel) stay and hear
 The Words I have to drop into your Ear,
 Put forth these Men (said he) a little Space
 Till I my Counsel give about this Case.

This being done he then proceeds to tell
 What Judgments had on past Impostors fell,

And

And thence concludes that such would fall on
these

If they were such, Justice would on them seize :

For if this Doctrine be of Men (said he)

'Twill come to Nothing we shall quickly see :

But if it be of GOD, 'tis plain you know

That none can his grand Purposes o'ertrow.

Men oft do that in haste their Rage to vent,

Which afterward they bitterly repent ;

Therefore do nothing rash thro' Rage or Spite,

Left ye be found against the LORD to fight.

Then to his Words they all gave their Consent,
To stay and see what would be the Event.

Then the *Apostles* they were call'd again,
And that they might forsake this *Gospel* Strain
They beat them fore, and then they let them go,
Not knowing what they more to them could do :
For this they knew (tho' much incens'd with
Wrath)

They had no Pow'r then to put Men to Death : *
Therefore they only charg'd them (as before)
That they should teach in JESU's Name no more.
But all their Threats and Charges were in vair,
Nothing could fright them from the *Gospel* Strain.

Now the *Apostles* being let depart, [Heart
They prais'd the LORD with thankfulness of
That they were counted worthy to partake
Shame and Reproach for their dear MASTER'S
Sake.

* Note, It was not in the Power of the Jews at that Time to put any Man to Death by Law, for they were then under the Roman Government. See Dr. Watts's Scripture History, page 306.

And faithfully they did their Talents use,
 Both in the Temple and from House to House :
 And without Fear they preached *Christ* the *Lord*,
 While thousands daily did receive the Word.
 Amazing Gifts the LORD on them bestow'd,
 And spread the Trophies of his Grace abroad,
 Which made the World confess the Pow'r of }
 GOD.

'Twas plain that nought but sov'reign Grace di-
 vine

Made mean unlearned Men so glorious shine.
 Surprizing Miracles by them were done,
 And glorious Victories the *Gospel* won.

*****?*****

S E C T. VIII.

*The primitive Beauty of CHRISTIANITY
 farther set forth in the glorious Order of the
 Gospel MINISTRY.*

THUS the *Apostles* first in order came,
 The glorious Gospel Tidings to proclaim ;
 Endu'd with Gifts that *Christ* on them bestow'd,
 Which prov'd their grand Commission was from
 GOD.

Nor were these Gifts and Miracles alone
 Afforded Men to build their Faith upon ;
 But by the Law and antient Prophecies,
 They prov'd, the Truth of what they said like-
 wise.

Knowing

Knowing the *Law* prefigur'd but the Things
Which CHRIST (the Substance) by the *Gospel*
brings.

The antient Prophecies obscurely told,
By all GOD's faithful Messengers of old,
They by the *Gospel* plainly did unfold.
And thus they prov'd their Doctrine was divine,
And made the Truth with fairest Lustre shine.

Then JESUS next *Evangelists* did send,
Who faithfully his holy *Gospel* pen'd.
And *Prophets* too in order to declare
His Will to all, who ready were to hear.

These all inspir'd with Wisdom from on high,
That Men might safely on their Word rely.

And last of all (with equal good intent)
Pastors and *Teachers* thither too he sent:
These to continue till the World shall end,
And to instruct from what the former pen'd:
Over the *Christian* Churches to preside,
And in the *Scripture* Paths the Saints to guide,
And edify the Body of their LORD
From these rich Treasures of his holy Word;
'Till all the Saints are fitted and prepar'd
To dwell forever with their Head and LORD:
And thus to leave all Men without Excuse
Who will not of these precious Means make use.

Now at *Jerusalem* they first begun,
But thro' the World the joyful Sound must run,

And ev'ry one who truly doth believe,
 Repent; and is baptized, shall receive
 A Pardon free; yea, all that can be nam'd,
 But lo, he that believes not shall be damn'd!
 Thus did the Lord (by Wisdom Love and Pow'r)
 Contrive a Way poor Sinners to restore,
 On easier Terms than by the fiery Law,
 That Penitents might hence true Comfort draw;
 For in the Law there's not one Promise nam'd,
 But ev'ry one who sinneth must be damn'd! *
 But in the Gospel, 'tis declar'd we see,
Repent, believe, and saved thou shalt be! †
 O! Sinners, then, awake, make Haste and fly!
 Behold your Danger and your Remedy!
 Let not Presumption shut your sluggish Eyes,
 Nor suffer dull despairing Thoughts to rise.
 Believe in Christ, the glorious slaughter'd Lamb,
 His Blood will screen you from eternal Flame!
 True Faith will make GOD's tender Bowels move
 And turn his Wrath to kind forgiving Love!
 But here perhaps some trembling Wretch may say,
O! how shall I this Counsel good obey?
Which way shall I obtain this Faith divine
That would make Christ, the dear Redeemer mine?
For of myself I can no more believe
Than to fulfil the Law, ev'n, Do and live.
 To this I answer, True, You can't believe,
 Unless of GOD you do the Pow'r receive:
 But if you would this precious Grace obtain
 To reconcile you unto GOD again;

* Gal. iii. 10. † Acts ii. 37.

This precious Faith that makes his Bowels move,
And turns his flaming Wrath to pard'ning Love.
This comes by hearing of the *Gospel* Sound,
Which doth with joyful Tidings rich abound !
Then diligent attend the sacred Place,
Where GOD displays the Riches of his Grace :
And humbly beg his holy Spirit's Aid
To guide you in his holy Paths to tread.
This is the Way this precious Grace t' obtain :
None ever fought aright, and fought in vain.
Then be not slothful to obtain this Grace,
Nor doubtful that ye shall have no Success.

But some perhaps may here enquire again,
*How shall we know if we true faith obtain ?
Is there no proper Mark whereby to know
Whether it be true saving Faith, or no ?*

To this I answer, Yea, the good Effect
Is the best Mark that I can here direct.
Faith is the Mother of each other Grace
That shines so bright in each true Christian's Face.
For lo, it purifies the Heart within,
And makes the Soul to stand in awe to sin.
It also works by true and filial Love,
And makes the Wheels of Duty sweetly move.
It makes Devotion a most sweet Delight,
And the most heavy Burden feel but light.
It makes ev'n tim'rous Souls with Patience bear
The sharpest Suff'rings that they meet with here ;
Because by it they see the bright Reward
That is for them in Heav'n above prepar'd.

Sweetly

Sweetly it triumphs over earthly Things,
 Nor heeds the Worlds fair Smiles, nor dreads its
 It is unto the Soul both Eye and Ear, [Stings.
 And brings the farthest distant objects near.
 By these few Marks you now may plainly know
 Whether you have this Grace obtain'd or no.
 If you have none of these, great is your Danger;
 For saving Faith is yet to you a stranger!
 And without this (you'll find it in GOD's Word)
 That it's impossible to please the LORD. †
 Yet if you find in you but some of these
 You may have Hope ; but do not rest at ease,
 But still pursue with earnest keen Desire
 Untill you do these Marks in full acquire.

This is the Way true Comfort here to find,
 And ease the Burdens of your troubl'd Mind.
 This is the Way t' obtain eternal Rest,
 And after Death to be forever blest. [Shine
 'Twas this that made the first brave Christians,
 With ev'ry Virtue and with Grace divine!
 Patient in Suff'rings, rend'ring Good for Ill;
 In sweet Obedience to their Master's Will.
 Great was their Zeal for GOD, and in them shin'd,
 Love, Truth and Honesty to all Mankind.
 They in the World like glorious Stars did shine,
 And fairly prov'd the Christian Faith divine.
 Such were at first th' Effects of Christian Faith,
 And such they're still where it the Mast'ry hath.

† Heb. xi. 6.

S E C T IX.

Objections against *Christianity* answer'd.

O B J E C T I O N I.

BUT *Infidels* may now object and say,
Where is this Christian-Faith all fled away,
Of which you boast it did so glorious shine,
And fairly prov'd itself to be divine?
In what strange Country doth it now reside?
Why doth it now itself so closty hide?
Tho many bear ('tis true) the Christian-Name,
They don't appear to us to be the same
Which you describe, but are as opposite
To that bright Character as Black and White.

You say they did with moral Virtues shine
Amidst the World, who had this Faith divine,
But surely now this Faith is fled and gone,
In which your Ancestors so fairly shone,
If this be true, which boldly you assert,
That this bright Character was their Desert.
But who so weak such Fables to believe?
Your Actions prove what we of you conceive.
Where is your Love and Friend-ship to each other,
When ev'ry one would cheat his very Brother?

Where is your Truth and Justice to be found,
When Falshood and Oppression do abound?

Ye boast of Love ev'n to your Enemies?
But, ah, for shame forbear such flatt'ring Lies!
Talk not of Love at such a lavish Rate
While ye do ev'n your fellow Christians hate:

Nay.

*Nay, persecute and kill each other too
For the same Faith which ye yourselves avow.*

*Is this your Christian-Love of which you boast,
It was diffused by the Holy-Ghost?*

Is this your Faith which brings Morality?

Ab, vain Pretence! 'tis all a wicked Lie.

Can that Religion ever be divine [bine
That doth with Hell, and its black Fiends com-

Ab, gross Deceit! what can be more absurd?

And what Religion more to be abhor'd?

*It was at first by Fisher-Men begun,
That follow'd Christ a poor Mechanick's Son;*

And Fishing still is their delightful Craft:

They spread their Nets to catch a golden Draught-

They also make the Christian-Faith a Bait

To catch their Prey by Flatt'ry and Deceit;

For lo, their lordly Priests appear like Kings,

Their spacious Craft such large Revenue brings.

Are these your holy Teachers? Ab! for shame

Let's never more hear of the odious Name!

Our wise Philosophers far brighter shine,

And give much better Proofs of Truth divine:

More Selfdenial, and more fervent Pains,

Without desiring such unlawful Gains.

Ah! they have no such Avarice in view

As these your crafty Christian Priests pursue!

Yea, they demonstrate that the Truth's divine,

While they with glorious moral Virtues shine.

Then boast no more of Christianity,

While your own Actions give your Words the Lie.

A N S W E R.

But stop, ye Infidels ; be not so bold,
While ye our Christian Character unfold :
Shoot not your Bolts promiscuously at all,
Who by the Name of Christians you may call ;
For tho' amongst us Numbers do abound
In whom nor Faith nor moral Virtue's found ;
Yea, tho' these be the greatest Number far,
They are not Christians, but vile Mockers are :
For to Christ's Righteousness they have no claim,
Tho' they are called by his holy Name :
These at the great and awful Judgment Day,
Like Chaff before the Wind will flee away !
But those who are true Christians indeed,
And do according to CHRIST's Rules proceed ;
These are the Christians that shall be renown'd,
And with immortal Joy and Glory crown'd !
These have a Witness in their Hearts more clear
Than can in all the World besides appear.
This doth such sweet celestial Joys create,
No Heart can think, nor mortal Tongue relate,
To such CHRIST gives a white celestial Stone,
With a new Name engrav'd by him thereon,
Which none can read, save they to whom 'tis
given :

These are the chosen faithful Heirs of Heaven !
And they are sure their Faith is not in vain,
Because their Souls are truly born again.
A supernat'ral Change is wrought within,
Which makes them hate the very Thoughts of Sin

A glorious Prospect is before their Eyes,
 And they do run for an immortal Prize!
 There's no allowed Guile that such live in:
 Their Souls new moulded stand averse to Sin.
 And tho' some Failings in the best are found
 (While their abode is on this earthly Ground)
 Yet yield they not to sin habitually,
 But still pursue the Paths of Purity,
 With all their Powers and that continually.
 When Faith hath fixt their Eyes on Things divine
 All vain Delights they freely can resign,
 And count the fairest Things that grow below,
 All empty Trifles, full of Grief and Woe!
 When they behold the bright immortal Prize,
 Laid up for them with CHRIST above the Skies;
 All Worldly Threats, and Smiles to them appear
 Alike unworthy of their Love or Fear!
 These are the Christians who deserve the Name,
 The faithful Followers of the holy Lamb.
 But this to you a Myst'ry may remain,
 This wond'rous Change of being born again.
 'Tis true indeed 'tis strange to carnal Sense;
 The best Expounder is Experience.
 Yea, many here who bear the Christian Name
 (Tho' this with Grief I speak unto their Shame)
 Who know as little of this Change as you.
 (O that the Number of them were but few!)
 But here that this may yet appear more plain,
 That all true *Christians* must be born again,
 Take this short Hint and then it will appear
 That this is Truth. I have asserted here.

Man is by Nature prone to all that's ill ;
By Grace a Change is wrought upon his Will :
Yea, the whole Soul, with all its Faculties
(Ere it be fit for Heaven's eternal Joys)
Must be renew'd, by Influence divine,
And o'er the whole the Pow'r of Grace must
This is no Fiction but a certain Thing, [reign.
Of which true Faith full Evidence will bring :
And this alone is that mysterious Change,
Which seems to you so very odd and strange.

And what tho' JESUS CHRIST liv'd here un-
Accounted but a mean *Mechanick's* Son: [known,
So much the brighter shall his Glory shine,
And give the fairer Proof of Truth divine ;
As will appear with plainest Demonstration,
If you will calmly hear this short Relation.

Man having broke his great *Creator's* Law,
Which on his Head did Condemnation draw :
Yea, he and all his future rising Race,
Were thus condemned to that dreadful Place,
Where GOD's just Fury burns with quenchless
There must they feel his everlasting Ire: [Fire,
For *Death*, not temp'ral, but eternal too
Was justly now become the Rebel's Due ;
Except a *Saviour* of infinite Pow'r
Would undertake the Wretches to restore ;
But lo, the Ransom must be infinite,
For GOD's strict Justice won't abate one Mite.

Now none could execute this grand Design,
But he must be both Human and Divine ;

For GOD alone could never die or suffer,
 Nor Man alone a perfect Ransom offer :
 Yet GOD had promis'd that it should be done
 By such an One, ev'n his eternal Son :
 And that this was the Person, it appears
 By Prophecies of near four thousand Years.
 His Birth, his Life, his Death and Resurrection,
 The *Prophets* all foretold in full Perfection.
 Besides the FATHER's glorious Proclamation
 At his Baptizing, and Transfiguration.
 And what tho' he liv'd here on Earth unknown,
 All Nature did his glorious *God-Head* own :
 The Seas like solid Ground beneath his Feet
 Did freely to his sov'reign Pow'r submit.
 The Fishes too came swift at his Command
 To *Peter's* Hook, with Tribute to his Hand :
 The swelling Waves, obedient at his Word, [*Lord.*
 Grew calm, and own'd him for their sov'reign
 Yea, ev'ry Thing his pow'rful Word obey'd,
 And own'd 'twas he the whole Creation sway'd.
 But above all, this condescending Love
 To leave his glorious Throne and Courts above,
 To suffer thus, and die his Foes to free,
 Appears so bright a Miracle to me
 As makes me wonder that each Heart of Stone
 Don't melt, and *Atheists* ev'n his *God-Head* own.
 Now all these wond'rous Things of him foretold,
 By all his faithful Messengers of old,
 Each to a Tittle perfectly fulfil'd, [il'd :
 This makes me think each Doubt should be ex-
 Fer:

For, pray what better Proofs can be requir'd
Than *God's* own Word, and Men's by him inspir'd?
These are sufficient to convince all those,
Who do not wilfully the Light oppose.

Thus CHRIST did freely out of tender Love,
From true Believers the black Curse remove:
His Sufferings; Death, and glorious Resurrection,
Gave to the Law for them full Satisfaction.

Now which of all your *Deities* can shew
That they have done such mighty things for you?
And tho' you say his Foll'wers were but mean
Unlearned *Fisher-men* that did begin
To preach his GOSPEL. This we own is true,
And this doth also evidently shew
It was no cunning Craft of Mens Device,
Whereby they sought the simple to entice:
But such amazing Gifts on them bestow'd,
Did plainly prove it was the Power of GOD:
For all the Wit, and Craft of Men alone
Such glorious Miracles have never done,
As hath been plainly testify'd before,
How they did both the Sick and Lame restore
To perfect Health and Strength, ev'n with a
Word:

These do sufficient Evidence afford
That it was by the Spirit of the LORD.
Their Self-denial also plainly shews
That they were void of carnal selfish Views:
Yea, this doth also evidently prove
That they were animated from above:

For they regarded neither worldly Pelf,
 Honour, nor Ease, nor Health, nor Life itself :
 All these they did account as Dung and Dross,
 And gloried only in their SAVIOUR'S *Cross* !
 The Love of CHRIST alone did them constrain,
 To seek his wand'ring Sheep (the Souls of
 Men)

And bring them back safe to his Fold again.
 For CHRIST, the Sweets of Sense they did esteem
 As Nothing, that they might be found in Him,
 Not having on their own self righteous Drefs,
 But cloth'd upon with his pure Righteousness.
 Their wonderful Success did also shew
 That GOD did crown their faithful Labours too :
 For tho' they had no Learning of the Schools,
 Their Conduct shew'd they walk by wisdom's
 Rules.

Now which of your *Philosophers* can give
 Reasons so strong their Doctrines to believe ?
 Which of them all did so illustr'ous shine,
 Or give such solid Proofs of Truth divine ?
 Which of them ere could dive beyond the Grave,
 To shew what after Death you should receive,
 According as your Lives have here been spent,
 What kind Reward, or what just Punishment ?
 No ; all the best Instructions they have given
 Could never shew the glorious Path to Heaven.
 But lo, the *Gospel* of our *Saviour* hath
 Plainly set forth the Path of Life and Death.

And

And tho' you say our *Christian-Teachers* now
Do only after Worldly Wealth pursue ;
And that they follow still the fishing Craft ;
And spread their Nets to catch a Golden Draught ;
And that the Gospel is their gilded Bait
To catch their Prey, by Falshood and Deceit :
And that they live like haughty Lords and Kings,
This spacious Craft such vast Revenues brings.
This we must own with humble Grief and Shame,
Too many such assume the sacred Name ;
But here take notice, such unjustly bear [are,
The Name of *Christ*: Like wand'ring Stars they
For whom GOD hath reserv'd eternal Chains
Of Darknefs, where immortal Vengeance reigns !
Their short liv'd Pleasures soon will fade away,
And endless Night succeed their smiling Day.

But shoot not here your Bolts promiscuously,
Lest you should Wound the harmless Standersby ;
For (notwithstanding these) a Number still
Do preach the Gospel out of pure Good-Will :
And hold the glorious Torch to guide the Way
Of true Believers to the Realms of Day,
Where everlasting Peace, and Pleasures dwell,
Beyond the Power of mortal Tongues to tell.

And thus (I hope) I've prov'd the *Christian* Scheme
Is not a Fable nor an idle Dream :

But that it is (with fullest Demonstration)
A bright, divine, and glorious Revelation.

But this I know, Strangers will still despise
 The Beauty of these glorious Mysteries,
 'Till CHRIST the Scales remove from off
 their Eyes :

For in the nat'ral State of all Mankind,
 A Vail of Ignorance beclouds the Mind :
 But when this is remov'd (with glad Surprize)
 They'll see the Truth of these bright Mysteries
 Now if you think a Heav'n of endless Joy
 Is worth your seeking ; all your Powers employ,
 And humbly seek, and so shall ye obtain ;
 None truly seeks our gracious GOD in vain.
 Forsake your stupid Idols, deaf and dumb,
 And to our GOD with Supplications come
 Neglect not now the Means he doth afford,
 Faith comes by hearing of his holy Word :
 Then hearken duly, and your Souls shall live,
 For Grace, and Glory he doth freely give
 To ev'ry one that's willing to receive.

*Ho, every one that thirsteth (is his Call)
 Come freely to the Waters and ye shall
 Be satisfy'd with living Streams divine,
 And without Money fill'd with Milk and Wine.
 Why spend ye Money for what is not Bread?
 Your Labour for what stands you in no Stead?
 Why do ye pray to Idols dumb and deaf,
 Which cannot in the least afford Relief?
 Incline your Ears and hearken now to me,
 And lo, here's Pardon and Salvation free.*

Behold

*Behold I've rais'd up CHRIST mine only SON,
For all believing Penitents t' atone.*

Come then, ye *Infidels*, obey his Call,
His Arms are open to receive you all :
And he that comes by Faith and doth not doubt,
Our gracious GOD will never cast him out.

But if you stand it out and will not come,
Putting your Trust in Idols deaf and dumb ;
Then must you in th'excess of Torments lie
Thro' all the Ages of Eternity :
For, lo, there is Salvation found in none,
Save in the Name of JESUS CHRIST alone.

O B J E C T I O N II.

NOW some (perhaps) may like *Agrippa* say,
*Almost thou hast perswaded me this Day
To be a Christian: But one Thing distracts
My troubl'd Breast ; there are so many Sects
Amongst you Christians, that so widely jar,
And keep amongst you a Domestic War ;
So that if I should in your Faith confide,
I know not which to chuse to be my Guide.*

One Party says theirs is the only Way
That leads to Realms of everlasting Day :
But Sense and Reason I must lay aside,
And in their Words implicitly confide ;
And if I err from them but in the least,
Then lo, I'm damn'd, they all declare in haste.

Another

*Another Party says, if I believe
These Men, they will me certainly deceive ;
But if I'll walk with them they'll shew me plain
The Way I may eternal Life obtain.*

*Another says that Way is dang'rous too,
But if I'll walk with them they'll fully shew
The plain and easy Path that leads to Heav'n,
By the most certain Rules that can be giv'n.*

*Some say such Ceremonies must be us'd ;
Others that these ought all to be refus'd :
And that these Men do only strive in vain
To teach for Doctrines the Commands of Men.*

*Some say I must on legal Works depend,
If up to Heav'n I ever hope t'ascend :
Whilst others say, Faith is the only Ground
On which alone Salvation may be found :
Others that Faith and Works must sweetly join,
Or else my Faith can never be divine ;
For Faith (say they) doth always work by Love ;
Good Works alone the Truth of Faith can prove.*

*And thus you are continually at Odds,
As if each Party worship'd diff'rent Gods.
How can a stranger safely then confide
In any Party for a faithful Guide ;
Since ev'ry One professes theirs is right,
Tho' ev'n as opposite as Day and Night ?*

A N S W E R.

To this I answer, If you fain would learn
The Things belonging to your great Concern :
Altho' your Question is exceeding nice,
Yet if you're willing to receive Advice,

I'll strive impartially to solve your Doubt,
And drive all these distracting Troubles out.

If you believe the holy Scripture's given
By Inspiration of the GOD of Heaven;
Then search those sacred Treasures, and you may
Soon see the Dawn of everlasting Day.

Search well the holy Prophecies of old,
Which faithful Men by Inspiration told:
These will direct you (if you mind with Care)
As th' eastern *Magi* by a new born Star:
For there you may with open Eyes behold
The gracious Promises of CHRIST foretold.

Then read th' *Evangelists*, which plain record
The Birth, the Life, and Suff'rings of their Lord
And there you'll see those wond'rous Things ful-
Which was so long by Prophecy reveal'd. [fil'd,

Then beg of GOD (the Giver of all Grace)
Your Faith and Knowledge daily to increase:
And that he may his holy Spirit send,
T' instruct and guide you to your Journey's End.
Then strive with Faith and Patience to pursue
Those Tracks that CHRIST and his *Apostles*
drew.

Search well their Doctrines, & their Lives observe,
And from their Rules see that you never swerve,
But still implore the holy Spirit's Aid,
To guide you in their holy Steps to tread.

And then when thus you carefully have done,
Because it is not safe to walk alone,
Mind those who walk the nearest to their Rules,
Whose Lives declare they've learn'd in Wisdom's
Schools,

Then join yourself to them with Heart sincere,
And of their Joys and Suff'rings take your Share:

Then

Then ne'er dissent from them while thus you see
Their Lives and Doctrines do with Truth agree.

This is the only Way true Peace to find,
And chase the Troubles of a burden'd Mind,
For here you'll find the happy Road to Bliss,
Where endless Joy, and perfect Pleasure is.

S E C T. X.

A Serious Reflection upon the *Whole*.

AND now all ye who bear the *Christian* Name }
See how the *Gospel* daily suffers Shame }
By their ill Conduct who profess the Same. }
Ye humble Christians, view the Times of Old,
And see how dim is now become the Gold!
Yea, the fine Gold like Brass does now appear,
For Christians now are not like what they were!
See how the first brave *Christians* did shine
With ev'ry Virtue, and with Grace divine!
But now instead of Faith that works by Love,
Profaneness does our Unbelief reprove.
Instead of *Charity* to one another,
Lo, ev'ry one strives to defraud his Brother!
Instead of *Love*, lo, Envy and Spite!
Instead of *Truth*, lo, Falshood and Deceit!
Instead of low *Humility*, here's Pride,
And haughty Looks, which GOD cannot abide.
Instead of holy *Zeal*, and Courage bold,
Lo, now Luke-warmness, neither hot nor cold,
Instead of *Hope*, and Godly Fear, Presumption!
Instead of Growth in *Grace*, lo sad Consumption!
Instead of *Unity*, what sad Division!
Instead of *Honour*, we've deserv'd Derision!

Instead

Instead of *Knowledge*, Ignorance most blind ;
 Yea, wilful *Ignorance* beclouds our Mind !
 Instead of *Thankfulness*, Ingratitude,
 For all the Favours we receive from GOD !
 Thus is not ev'ry *Christian Grace* defac'd,
 And in their stead contrary Vices plac'd ?
 But let's consider that the *Christian Name*
 Will never screen us from eternal Shame
 If thus we walk contrary to the Same. }
 O no, my Friends ; 'twill but inhance our Woe }
 And prove our everlasting Overthrow !
 The Heathen (who our Faith do now despise)
 At last against us will in Judgment rise ;
 For they (ev'n by the Light of Nature led)
 Do closer in the Paths of Virtue tread
 Than we, to whom our Maker doth afford
 The glorious Sun-Shine of his holy Word !
 For many by th' immoral Lives they live
 Great Room unto God's Enemies do give
 The Doctrines of his *Gospel* to blaspheme,
 And heap Reproach upon the *Christian Name*.
 Others for needless Trifles still contend,
 And thus the Bonds of Unity they rend :
 Thus Love declines, and daily waxeth cold,
 As also was by CHRIST himself foretold.
 While others such ertonious Doctrines broach,
 The faithful Sheep dare not the Fold approach :
 And then like rav'ning Wolves they tear and slay
 All that forsake their base pernicious Way :
 Yet these are the most arrogant Professors,
 And boast that they're th' *Apostle's true Successors*.
 But how their Practices hereto agree,
 The very *Heathens* with Derision see :

For lo, the * *golden Rule* they lay aside,
 Which *Christ* laid down to be our constant Guide.
 Thus may we see (with humble Grief & shame)
 How *Christianity* doth bear the Blame
 Thro' their ill Conduct, who profess in Word
 To be the Followers of CHRIST the LORD.
 But O What dreadful Vengeance waits to light
 On such, to dash them to eternal Night!
 Much better had they never heard the Sound
 Of *Gospel* Grace upon this earthly Ground,
 Than thus to bear the holy *Christian* Name,
 And be the Cause of its Reproach and shame:
 For surely *Sodom* and *Gomorrah* will
 Never Such weights of fiery Vengeance feel:
 Except Repentance speedily prevent
 Their dreadful Doom and endless Punishment!

Come, let us then begin with one Accord
 To search our Ways, and turn unto the LORD.
 Let's humble now ourselves before his Face;
 With fervent Cries implore forgiving Grace:
 For lo, our GOD is just and gracious still,
 And faithfully his Promise will fulfill, †
 That all true Penitents shall be forgiv'n,
 And also made the joyful Heirs of Heav'n.
 Come, let us then with humble Hearts return,
 Nor more at his rich loving Kindness spurn:
 But let us now resolve (thro' Grace) this Day
 To Love the LORD, and keep his holy Way:
 Then *Death*, pale *Death* shall not our Souls af-
 But be a Messenger of sweet Delight, [fright
 To waft them safely to the Realms of Peace,
 Where Sin and Sorrow shall forever cease.

* Matth. vii. 12. † Isai. lv. 7.

